UNDERSTANDING DREAMS & VISIONS

Second Edition

Authored and Developed
by
John Paul Jackson

Streams Ministries International

Understanding Dreams and Visions
Second Edition
Copyright © 1998-2014 by John Paul Jackson

Printed in the United States of America. All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means electronic, mechanical, photocopy, recording, or otherwise without prior written permission of the copyright owner, except by a reviewer who wishes to quote brief passages in connection with a review for inclusion in a magazine, newspaper, or broadcast.

Internet addresses and telephone numbers given in this book are accurate at time of press.

Requests for information should be addressed to:

Streams Institute for Spiritual Development
Toll Free: 1-888-441-8080
www.streamsministries.com/training

Unless otherwise indicated, all Scripture quotations are taken from The Holy Bible, New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc.

Table of Contents

OVERVIEW OF STREAMS INSTITUTE ---------- ii
COURSE LISTINGS ---------- iv
ABOUT THE AUTHOR ---------- x
COURSE EXPECTATIONS ---------- xii
INTRODUCTION ---------- 1
UNIT 1.1 – BIBLICAL TERMINOLOGY: DREAMS AND VISIONS ---------- 3
UNIT 1.2 – INTRODUCTION TO VISIONS ---------- 11
UNIT 1.3 – *EXERCISE*: WORD STUDY ---------- 21
UNIT 1.4 – THE HISTORICAL VIEW OF DREAMS ---------- 22
UNIT 2.1 – DREAMS: GOD'S NIGHT PARABLES ---------- 26
UNIT 2.2 – MISGUIDED DREAM INTERPRETATION ---------- 31
UNIT 2.3 – WHY DREAMS ARE SYMBOLIC ---------- 51
UNIT 2.4 – SYMBOLIC TERMS AND CONCEPTS ---------- 60
UNIT 2.5 – *EXERCISE*: RIGHT BRAIN DRAWING ---------- 70
UNIT 2.6 – *ACTIVITY*: REFLECTION OF FIRST DREAM ---------- 72
UNIT 3.1 – STRANGE EVENTS (SUPERNATURAL EVENTS) ---------- 74
UNIT 3.2 – SPHERES OF DREAMS ---------- 84
UNIT 3.3 – *OUTSIDE ACTIVITY:* EXTRINSIC AND INTRINSIC DREAMS ---------- 86
UNIT 3.4 – BASIC PRINCIPLES OF INTERPRETATION ---------- 88
UNIT 3.5 – *EXERCISE*: FIND THE FOCUS ---------- 98
UNIT 4.1 – INTUITIVE DREAM RECORDING ---------- 100
UNIT 4.2 – *OUTSIDE ACTIVITY:* DREAM RECORDING METHODS ---------- 108
UNIT 4.3 – REMEMBERING DREAMS ---------- 110
UNIT 4.4 – ACTIVITY: MEMORY EXERCISE ---------- 116
UNIT 5.1 – WRITING A DREAM STORY (OR "DREAM AMPLIFICATION") ---------- 118
UNIT 5.2 – TWENTY CATEGORIES OF DREAMS ---------- 122
UNIT 5.3 – SOUL DREAMS ---------- 128
UNIT 5.4 – SPECTRUMS OF LIGHT ---------- 134
UNIT 6.1 – FOUNDATIONAL ELEMENTS #1 ---------- 144
UNIT 6.2 – *EXERCISE:* NAME, POSITION AND PERSON DREAMS ---------- 152
UNIT 6.3 – FOUNDATIONAL ELEMENTS #2 ---------- 154
UNIT 7.1 – *EXERCISE:* SYMBOLS AND FIVE SCENES ---------- 162
UNIT 7.2 –COMPARE AND CONTRAST ---------- 166
UNIT 7.3 – *EXERCISE:* INTERPRET TWO DREAMS ---------- 170
UNIT 8.1 – FOUNDATIONAL ELEMENTS #3 ---------- 173
UNIT 8.2 – LUCID DREAMING AND ALTERING DREAMS ---------- 181
UNIT 8.3 – PARABOLIC PRINCIPLES IN DREAMS ---------- 189
UNIT 9 – COURSE EVALUATION ---------- 201

OVERVIEW OF STREAMS INSTITUTE

We, at Streams Institute for Spiritual Development, believe God is unveiling ancient, biblical ways of knowing part of the fulfillment of the inspired prophecy recorded in Joel 2:28-29. Days will unfold when signs and wonders will increase in the Body of Christ, and the world will see the greatest move of God since the birth of the Church at Pentecost.

In preparation for the days ahead, the Holy Spirit is awakening our awareness about the teachings of the biblical prophets and the desert fathers who walked in the deeper things of God.

As the Holy Spirit draws us into the glorious realms of God's splendor, we deepen our communion with God and receive revelation from Him. In that process, the Holy Spirit searches the deep things of God and reveals them to us (1 Corinthians 2:10-12).

At Streams, our students come from all walks of life and from every church background. This hunger for spiritual awakening transcends denominational lines. People are yearning to know the living, eternal God. Pastors, leaders, and believers from almost every denomination have enrolled in our courses to be equipped and empowered in the art of hearing God. Annually, the Streams Institute for Spiritual Development attracts thousands of students from around the world. Their age range spans many decades.

Our desire is to awaken and enhance a deeper understanding of God. Therefore, we offer a dynamic learning environment with courses that range from beginner to advanced levels of study.

We are thrilled that you have chosen to embark on an exciting journey to know the depths of God, and to communicate his love to a dying world.

Blessings,

John Paul Jackson
Founder and Chairman

COURSE LISTINGS

The Art of Hearing God

Can everyone hear from God?

If everyone *can* hear from God, why are there so few who actually do?

The Art of Hearing God is an introductory yet profound course that will give you step-by-step instructions and practical tools to learn to hear the voice of the Lord clearly and consistently. You will gain a delineated awareness of hearing that allows you to discover how or why you sometimes miss God.

You will learn how to distinguish God's voice from your own, recognize some seldom-understood ways the enemy limits your hearing even when God is shouting your instructions, and train you to recognize hindrances that prevent you from hearing Him.

A driving focus of the course is the emphasis of character over gifting. Come and find out how your character can enhance or impede your ability to hear God. These principles show you the process of growth God uses to develop you into the type of person that will fulfill the destiny He created you for.

This course is designed to unlock your potential to be a greater asset to the church, your family, your workplace and every arena of your life.

No matter where you are in your walk with God, *The Art of Hearing God* is an invaluable treasure for clearly defining how God speaks, how you can recognize His voice, be led by Him, and develop greater intimacy with Him in the process.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Understanding Dreams & Visions

Does God speak through dreams? Why would He use such a mysterious form of communication?

What does that mean to you?

This course, developed by John Paul Jackson from more than 30 years of experience and study, has transformed many lives. Come and discover how God uses these messages from eternity to answer questions like:

- What does God want to do in this situation in my family, my job, my church, or my nation?
- What does God think about me?
- Are all dreams from God?
- Are there supernatural encounters that happen in dreams?

The prophecy in Joel 2 reveals that God will speak through dreams. It's assumed that we would know it's Him speaking, but we don't. This course will equip you to not only hear Him speak this way, but also understand what He is saying. You will learn to discover the dream vocabulary God uses and how to receive and remember your dreams. You will learn the difference between a Biblical, God-inspired interpretive method and the popular secular methods that shroud the dream instead of revealing it.

This course puts foundational interpretive tools in your hands that you can use for years to come.

What if God gave you the answer to the question you have been asking *last night*?

Come and find out!

Suggested Prerequisite: The Art of Hearing God

Advanced Workshop on Dreams & Visions

This advanced workshop helps you to use the principles learned in *Understanding Dreams & Visions* and apply them directly in a hands-on environment.

Delve deeper into God's metaphorical language and the spiritual recognition process by interpreting dreams, visions, and other spiritual experiences—both yours and others.

Imagine someone in your family or circle of friends sharing a dream that has deeply impacted them. You will be able to clarify the dream and share with them the God-given solution to the dilemma they are facing. You will gain the skills necessary to unlock the metaphorical language of Heaven for yourself and others.

You will also gain the skills needed to participate in a "dream team" interpreting dreams in many different types of environments. We will teach you how to share what God is saying through dreams to your family, friends and coworkers, and introduce them to the God who speaks.

Come and be mentored in the deep things of the Spirit and learn the ways of God!

Suggested Prerequisite: The Art of Hearing God, Understanding Dreams & Visions

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Living the Spiritual Life

Is there a clear difference between Christian spirituality and New Age spirituality?

Are you satisfied with your current level of spiritual understanding and wisdom?

Has your spiritual walk become monotonous and boring?

Have you reached a spiritual plateau?

Do you have a choice?

In *Living the Spiritual Life*, your hunger for the mysteries of the spiritual life will be ignited. This course will help you exponentially grow and propel you to seek an increase in the things of God. Discover how to maximize the help of Heaven and the interaction between Heaven and earth on your behalf. Learn the differences between true and pseudospirituality. See Jesus in a whole new way; uncover the "cosmic shift." Learn the differences between power and authority and how each interacts in your life.

This course drives you beyond "head answers." It will expand your spiritual perceptions, and challenge, awaken and give you hope for where you've never been—or been longing to be—in your walk with God.

Why settle? Come and gain a passion for deeper spirituality!

Suggested Prerequisite: The Art of Hearing God

Prayer & Spiritual Warfare

John Paul Jackson has been pursuing God and a life of prayer for over 35 years. In his search for answers, God has taught him many principles and spiritual mechanics that he reveals in this exciting course.

Learn how to perceive, grow, and mature by discovering seldom-recognized principles of prayer that will revitalize your prayer life and help you revive your promises.

Uncover hidden secrets in the armor of God that have been ignored for thousands of years and begin to realize their importance. Discover why the Bible painstakingly keeps them alive, and learn how to choose the correct weapon for your warfare.

John Paul answers such questions as:

- What are the five unintended consequences of prayer that you didn't know?
- What is the *difference* between prayer and spiritual warfare?
- Is there a way to pray that is more effective than another way?
- How does the spirit world operate?
- Are there spiritual portals or gates, and how do they function?

This is not just another prayer course! Come and discover the unknown areas of prayer, the ignored principles of spiritual warfare, the secrets of the gateways into the spiritual world and how they operate today. Discover the ebb and flow of the spiritual life and the interaction and dynamics of Heaven and earth. Find out the Biblical evidence of how the prayer of one man changed the heart of Heaven concerning a king. Your prayers can do the same!

Suggested Prerequisite: The Art of Hearing God

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Signs, Wonders, Healings & Miracles

What if you could learn spiritual principles that would dramatically enhance your ministry to others? John Paul Jackson has ministered to thousands of people, and through experience and in-depth Bible study has learned principles that will help you do just that.

In this course, you will be given insight into the mysteries of communion and its correlation to your health. Learn when to call on the power of God and when to operate in the authority of God. Discover how the oil and the blood correlate with power and authority, grace and mercy. Learn the mysteries of the Holy Place and the Holy of Holies and how they differ.

This course will help you recognize and understand the obscure difference between healings and miracles, and that the concepts that healing takes time and miracles are instantaneous are inaccurate.

You will be introduced to the personality and operation of the Holy Spirit on a whole new level.

- What is the mystery behind healing and miracles?
- Do you know that no signs, wonders, healings and miracles take place without the Holy Spirit?
- Do you know how to allow Him to be more active in your life?
- What are the 10 least understood and/or forgotten manifestations of the Spirit?
- Why did Jesus heal by touch, clothes, spit, mud, and speaking to infirmities?

This course will help grow your faith to be used in signs, wonders, healings and miracles by God. Come and learn the Kingdom dynamics that will revitalize your spiritual life and allow the Kingdom of God to operate optimally through you.

Suggested Prerequisite: The Art of Hearing God

ABOUT THE AUTHOR

For more than a quarter of a century, John Paul Jackson has been helping people discover and develop their spiritual gifts. He has directly impacted the lives of millions of people around the world with his best-selling books and audio series, public speaking engagements, and television appearances.

It was his great love for the Body of Christ that prompted John Paul in 1993 to launch Streams Ministries International—a non-profit organization that endeavors to encourage, motivate, and equip individuals to walk in greater maturity, wisdom, character, and holiness. As founder of Streams Ministries, John Paul travels extensively around the world teaching on revelatory gifts and the realm of the supernatural. As people experience God's power in his meetings, lives continue to be transformed.

John Paul and his wife, Diane, have two children and three grandchildren.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

COURSE EXPECTATIONS

I. What can you expect to gain from taking the *Understanding Dreams and Visions*?

A. Learn biblical terminology as it relates to dreams and visions.

B. Study, define and contrast dreams and visions as documented in the Old and New Testament.

C. A review of the history of dreams and differing interpretive perspectives in the Church and in society.

D. Explore methods of partnering with the Holy Spirit to receive

interpretations.

E. Group activities which are meaningful to dreamers.

F. Understand a variety of supernatural events—which may occur in a believer's life—and their scriptural basis.

G. Discover the differing types of dreams and their source.

H. Introduction of diverse dream recording methods and their benefits.

I. Instruction in practical tips for remembering your dreams.

II. How are we going to accomplish these goals?

A. By providing training that is directed and purposeful.

B. Class Activities:

1. Small-group interaction,

2. Exercises designed to emphasize and enhance various aspects of instruction, and

3. Opportunities for questions and answers.

C. Outside Assignments:

1. Scripture study as well as other assigned reading

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

D. Course communication through Streams resources:

1. Websites: **www.streamsministries.com**

2. Streams monthly E-letters

3. Books and audio

4. Advanced courses from Streams Institute for Spiritual Development

III. What can you expect from Streams Ministries?

A. To help you mature in your spiritual growth, intimacy with God, and in unity with others in the faith.

B. To be a resource for you, helping you to discover answers to your questions.

C. We will pray for you.

D. We will be concerned with your progress.

E. We will present content that is timely, useful and of high quality.

IV. What is expected from you?

A. To complete *Understanding Dreams and Visions* and all assignments

B. To be on time; to build integrity

1. Arrive before the scheduled start of class

2. Class will begin and end on time - with or without you

C. To be humble, hungry and teachable

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

INTRODUCTION

Welcome to Streams Institute for Spiritual Development.

Understanding Dreams and Visions will introduce concepts to bring understanding of God's metaphorical language as it applies to the Scriptures. This understanding can be applied to dream interpretation since this language is God's terminology. As a result of the Spirit of God being poured out on all flesh, many people are dreaming and a spiritual hunger is igniting in the earth. Dream interpretation is one of the many ways to evangelize and illuminate messages from the Creator. **Job 33:14-16 says:**

> For God may speak in one way, or in another, yet man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on their beds, then He opens the ears of men, and seals their instruction.

Join us as we begin to enter the exciting and sometimes bizarre world of dreams!

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 1.1 BIBLICAL TERMINOLOGY: DREAMS AND VISIONS[1]

Introduction:

For the peoples of the ancient Near East, certain dreams were understood to be communication from a deity. This included the Hebrews who believed that the one true God (Yahweh) spoke to His people in dreams, particularly to prophets or seers. The Bible and historical documents from cultures such as the Babylonian, Egyptian, Greek, and Roman support this point.[2]

The Old Testament contains accounts of dreams and visions received by Israelites (Solomon in 1 Kings 3; Abraham in Genesis 15) and non-Israelites (Abimelech in Genesis 20; and Nebuchadnezzar in Daniel 4).

The New Testament includes a similar use and has examples of correction, direction, warning, and a revealing of the future. These instances will be studied throughout the course.

The following definitions contribute to a biblical understanding of dreams and visions, how God used, and uses, them, and the variety of ways the terms were employed.

I. Dreams

A. Old Testament

1. **Chalom:** *to cause to dream* (Genesis 20:3, 6; 31:10-11; Numbers 12:6; Deuteronomy 13:5; I Kings 3:5; Job 7:14; Daniel 2:1; Joel 2:28).

2. **Chalem:** *dream* (Daniel 2:4-6; 4:18-19).

[1] Biblical definitions may be found in a variety of works including: Strong's Concordance of the Bible; Young's Analytical Concordance; Evangelical Dictionary of Theology; The New Bible Dictionary; Nave's Topical Bible; A Greek-English Lexicon of the New Testament, etc.

[2] Albrecht Oepke, "*onar,"* *Theological Dictionary of the New Testament*, Vol. V, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans Pub. Co., 1967) pp. 220-238.

3. **Challam:** to cause to dream, to recover (Genesis 37:5; 40:5; Judges 7:13).

4. **Paam:** oftentimes—to beat regularly; to move, impel, force to happen (Job 33:29; cf. vv. 14-18).

B. New Testament

1. **Onar:** *a dream* (Matthew 2:13,19,22; 27:19).

2. **Enupnion:** *something that occurs during sleep, to dream frequently* (Acts 2:17; Jude 1:8).

C. Some examples of the purpose of dreams:[3]

1. Restrain from evil (Genesis 20:3)

2. Reveal God's will (Genesis 28:11-22)

3. Encourage (Judges 7:13-15)

4. Reveal the future (Genesis 37:5-10)

5. Instruct (Matthew 1:20)

[3] *NRSV Exhaustive Concordance*, ed. Bruce Metzger (Nashville: Thomas Nelson Pub., 1997), topical index, p. 60.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

D. The Old Testament historical/cultural perception

Job 33:14-18 reveals the general Hebrew opinion of dreams, "For God may speak in one way, or another, yet man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering in their beds, then He opens the ears of men, and seals their instruction. In order to turn man from his deed, and conceal pride from man, He keeps back his soul from the Pit, and his life from perishing by the sword."

1. Dreams are clearly stated to be one of the means God uses to communicate, even though mankind doesn't comprehend the meaning or rationale.[4]

2. In **Numbers 12:6**, God says, "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream."

   As J.G. Thompson writes, "This subject is important for the Old Testament view of prophecy. Among the Hebrews there was a close association between dreams and the function of the prophet."[5]

3. In **Deuteronomy 13:1-5**, the people are tested by who they choose to listen to. Included is a warning about those claiming to be prophets but are lying in regard to their dreams. They are false prophets whose ultimate goal is to lead the people to worship other (false) gods.

[4] Marvin H. Pope, *Job*, Anchor Bible Commentaries (Garden City: Doubleday & Co., 1973), p. 249. "Elihu expresses what is implicit in most of the material relating to dreams in the Bible and in the literatures of the ancient world, viz., that they may be a communication from the divine. The meaning . . . however, was usually veiled and required interpretation."

[5] J. G. Thompson, *The New Bible Dictionary*, editor, J. D. Douglas, (Grand Rapids: Eerdmans Pub. Co., 1978), p. 323.

4. Jeremiah cautions against lying dreamers and equates this with false prophecy. Note the connection between dreaming and prophesying.[6] (Jeremiah 23:25,32)

5. Zechariah recounts criticism in terms of empty interpretations offered by occult practitioners:

   Zechariah 10:2 For the idols speak delusion; the diviners envision lies, and tell false dreams; they comfort in vain. Therefore, the people wend their way like sheep; they are in trouble because there is no shepherd.

6. Thus, Scripture offers warnings and instruction about false dreamers. However, it is important to notice that this is a falsification of the real, the true.

II. Visions

A. Old Testament

1. **Machezeh:** *a vision* (Genesis 15:1; Numbers 24:4,6,16; Ezekiel 13:7)

2. **Chazah:** *a dream, a revelation, sight, vision* (Daniel 4:2,7; 7:20; 2 Chronicles 9:29; Psalm 89:19; Proverbs 29:18; Isaiah 1:1; Ezekiel 12:27; Daniel 8:2)

3. **Chizzayown:** *a revelation especially by a dream* (2 Samuel 7:17; Job 4:13; Isaiah 22:1; Joel 2:28; Zechariah 13:4)

[6] R. K. Harrison, *Jeremiah & Lamentations*, (Downer's Grove: Inter-Varsity Press, 1973), p. 122, "Their fanciful visions distract attention from covenantal morality and focus it instead on the immoral Baal rites. Like *straw* their idle dreams lack sustenance, whereas the prophetic word, like *wheat*, nourishes its recipients. While false prophets preface their remarks with a formula which purports to indicate divine inspiration, they use words spoken by other inspired individuals which do not apply to the present situation."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

4. **Mareh/Marah:** *a seeing, appearance, sight, image*
   a) (Genesis 2:9; Numbers 12:6; Judges 13:6; 1 Samuel 3:15; Ezekiel 1:1; 8:3-4; 11:24; Daniel 8:26; 10:8)

5. **Ra'ah:** *to see, vision, look upon* (2 Chronicles 26:5)

6. **Ra'eh:** *a vision* (1 Samuel 9:9; Isaiah 28:7)

B. New Testament

1. **Optasia:** *an apparition, a sight, vision*
   (Luke 1:22; 24:23; Acts 26:19; 2 Corinthians 12:1)

2. **Horama:** *something gazed at, a sight, a thing seen, vision*
   (Matthew 17:9; Acts 9:10,12; 10:3; 18:9)

3. **Horasis:** *a sight, an appearance, seeing* (Acts 2:17; Revelation 9:17)

C. **Vision**: In the Old Testament, it is basically defined as *perception (prophetic, spiritual), awareness, to know or experience* (Deuteronomy 11:2).

In the New Testament, it refers to *seeing or perceiving* (note Acts 16:9 the vision seen in a dream); *spiritual perception; seeing as a spiritual experience*. The vision is understood as revelation given by God (Acts 9:10,12; 2 Corinthians 12:1).[7]

D. Some of the characteristics of a vision:[8]

1. Authenticated by divine glory (Ezekiel 8:1-4)

2. Personal and phenomenal (Daniel 10:7-9)

3. Prophetic (Daniel 9:23-27)

4. Causes trembling and dread (Daniel 10:7-17)

5. Proof of Messianic times (Joel 2:28; Acts 2:17)

III. In the New Testament, dreams and visions are represented as divine revelation.

A. Dreams bracket the life of Jesus:

1. Mary's pregnancy is explained to Joseph in a dream (Matthew 1:20).

2. The wise men are warned in a dream not to report to Herod (Matthew 2:12).

---

[7] W. Michaelis, "horao," *Theological Dictionary of the New Testament*, Vol. V, ed. Gerhard Kittel & Gerhard Friedrich, trans. Geoffrey W. Bromiley, (Grand Rapids: Eerdmans Pub. Co., 1967), pp. 315-372.
[8] *NRSV Exhaustive Concordance*, op. cit., topical index, p. 209.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

3. Joseph is instructed to flee with his family to Egypt (Matthew 2:13).

4. Joseph is told to return to Israel (Matthew 2:19) and not to settle in Judea (Matthew 2:22).

5. At Jesus' trial, Pilate's wife has a dream about Him that greatly disturbs her and causes her to declare that Jesus is a just man (Matthew 27:19).

B. Peter had his theology, religious practice, and worldview adjusted by a vision received in a trance (Acts 10:9-16).

C. Ananias had his perception of Saul/Paul changed by the revelation he received in a vision (Acts 9:10-17).

IV. Responding to dreams and visions

A. In order to have a proper response to dreams and visions, one needs to be instructed about them and how God uses them for His objectives. Improper responses toward them include fear, rejection, dismissal, or misunderstanding their value.

B. We honor God by valuing dreams and visions from Him. Then we prepare ourselves to minister to those seeking understanding; we put forward truth and light to those deceived by false dreamers and interpretations. Arthur Schopenhauer (1788-1860) said:

> All truth passes through three stages:
>
> First, it is ridiculed;
> second it is violently opposed;
> third, it is accepted as self-evident.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 1.2 INTRODUCTION TO VISIONS

I. "Vision" defined

A. In the Old Testament, the prophet is sometimes called a "seer" partly because of revelation that comes in the form of a vision (I Chronicles 21:9; 2 Chronicles 9:29).[9]

2 Chronicles 9:29 "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer . . .?"

B. In the New Testament, visions were given to various people. The majority of the instances are found in the Book of Acts. "Luke has visions play an important role for his prophetic characters in the narrative (Acts 7:31, 55-56; 9:3-10,12; 10:3,17,19; 11:5; 16:9-10; 18:9; 27:23).[10]

C. In a vision one sees into the spirit realm or has perception of supernatural things. They can occur while awake (Daniel 10:7; Acts 9:7); during daylight hours (Acts 10:3); or in the night and while asleep (Genesis 46:2; Numbers 12:6; Job 4:13; Daniel 4). The natural senses are allowed to experience the invisible realm of the spirit.[11]

---

[9] K. Dahn, "*see*," *Dictionary of New Testament Theology*, Vol. 3, ed. Colin Brown (Grand Rapids: Zondervan, 1971) pp. 511-518.
[10] Luke Timothy Johnson, *The Acts of the Apostles*, (Collegeville: The Liturgical Press, 1992), p. 49.
[11] J. G. Thompson, *The New Bible Dictionary*, (Grand Rapids: Eerdmans Pub. Co., 1978), pp. 1312-1313.

1. In the emerging church of the Book of Acts, Christians were familiar with the manifest presence of God. "Visions and inspired utterances were commonplace."[12]

2. Visions can be so tangible that it becomes difficult to distinguish them from real life (Acts 12:9-10).

D. Visions are one means God uses to reveal His ways and purposes. (I Chronicles 17:15; Psalm 89:19; Ezekiel 7:13; Luke 1:22; Acts 10:3-19)

Acts 16:9 "And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, 'Come over to Macedonia and help us.'"

Acts 18:9 "Now the Lord spoke to Paul in the night by a vision, 'Do not be afraid, but speak, and do not keep silent.'"

1. Take for example the prophet Ezekiel:

   Ezekiel 1:1-3 "Now it came to pass . . . as I was among the captives by the River Chebar, the heavens were opened and I saw visions of God . . . and the word of the Lord came expressly to Ezekiel . . . and the hand of the Lord was upon him."

   Note that "the word of the Lord" came in a "vision." The prophet was a "seer," a term used by Isaiah to begin his recorded prophecy (The vision of Isaiah "... which he saw concerning Judah and Jerusalem" (Isaiah 1:1)).[13]

---

[12] *Dictionary of the Later New Testament & Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove: InterVarsity Press, 1997) pp. 1194-1198.

[13] John B. Taylor, *Ezekiel: An Introduction and Commentary*, (Downers Grove: InterVarsity Press, 1969), pg. 53. "The visionary experience was then as natural and as recognized a mark of the prophet as was the compulsive word of the Lord within him. These (are) two aspects of the revelation of God to the prophetic consciousness . . ."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

2. The purpose of visions is to give guidance and direction to God's servants as well as foretell the future.[14]

3. Prophets vary in the number and degree of their visions.

II. Visions are the picture language of God.

Visions are more literal while dreams are more symbolic in their composition. However, visions still require care in interpreting. Peter had a vision that was clear and profound, yet it was not immediately understood (Acts 10:17).

A. As previously stated, visions can be received while fully awake:

- In times of worship,
- In times of prayer,
- In times of contemplation and meditation, or
- In times when we least expect it.

1. Visions carry an emotional and spiritual impact that most dreams don't have. It may be likened to God etching it in the mind.

2. Visions are manifested in different ways:

   a) Pictures that flash in our minds,

   b) In a cartoon fashion or symbolic representation to convey a figurative, metaphorical message,

[14] K. Dahn, *Dictionary of New Testament Theology*, op. cit., p. 515.

c) Video or movie-like images in the mind's eye,

d) Brilliant, vivid pictures, and/or

e) The sense of actually seeing with our natural eyes while fully conscious, and/or

f) Actually being taken to another place.

B. We also receive visions while in a trance.

Acts 11:5 "I (Peter) was in the city of Joppa praying; and in a trance I saw a vision."

1. The Greek word for "trance" refers, literally, to "a state in which a man stands outside himself" (from it we also get the English word, ecstasy). It includes the ideas of deep amazement and wonder.[15]

2. It is a visionary state wherein the conscious mind, and perhaps the body, is overridden by divine purposes (Numbers 24:4; I Samuel 19:20-24;
Acts 11:5; 22:17).

The Book of Enoch, an intertestamental Jewish apocalyptic work, describes an ecstatic trance experience as follows:

"And I fell on my face, and my whole body became
relaxed, and my spirit was transformed."[16] —1 Enoch 71:11

[15] F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary*, (Grand Rapids: Eerdmans Pub. Co., 1975), p. 217.
[16] James H. Charlesworth, *The Old Testament Pseudepigrapha*, (Garden City: Doubleday & Co. 1983).

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

3. Visions should be tested, even if they are received during a trance. When Gabriel appeared to Mary he gave her a sure sign to confirm that he was from God (Luke 1:26-38).

   A vision from God will:

   a) be in agreement with the revealed Word,

   b) conform to God's principles and nature,

   c) inspire awe and reverence, and

   d) promote passion and obedience for Christ.

4. Turning points for individuals and the developing church came through visions.

   a) Paul's conversion in Acts 9.
      Note the "mutual" visions of Paul and Ananias.

   a) The revelation to Peter that the gospel is for both Jews and Gentiles (Acts 10 & 11).

   b) John's Apocalypse (Book of Revelation).

III. There are two ways visions are seen:

A. Internal

1. Internal visions are seen with the mind's eye.

2. Often think of these visions as dreams.

   The example of Daniel is instructive.

Daniel 7:1 “In the first year of Belshazzar King of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.”

3. Night Vision

Job 4:13-15 “In disquieting thoughts from the visions of the night, When deep sleep falls on men, Fear came upon me, and trembling, Which made all my bones shake. Then a spirit passed before my face; The hair on my body stood up.”

B. External

These visions are experienced while one is fully awake. They are seen in three possible ways:

1. An open heaven experience

   a) In the Old Testament: Ezekiel (1:1-3), Isaiah (Chapter 6), and Jacob (in a dream, Genesis 28:10ff), saw an open heaven and “visions of God.”

Isaiah 6:1-3 “In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!’”

Genesis 28:12 “Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.”

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

b) In the New Testament:

Jesus said while speaking to Nathaniel, John 1:50-51, “Because I said to you, ‘I saw you under the fig tree’, do you believe? You will see greater things than these.” And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

And in the case of Stephen, Acts 7:55-56, “But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, ‘Look! I see the heavens opened and the Son of Man standing at the right hand of God!’”

2. The coexisting spiritual realm

a) The eyes of Elisha’s servant (a young prophet in training, who was untested) were opened to the spiritual realm so that he could see the army of God.

2 Kings 6:17 “And Elisha prayed, and said, ‘Lord, I pray, open his eyes that he may see.’" Then the Lord opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha.”

3. The realm of the future

a) Daniel saw visions of the future with open eyes:

Daniel 10:7 “And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.”

b) The Apostle John was given visual perception of the future; he recorded what he saw in the book of “Revelation.”

IV. Tips for understanding and remembering visions

A. Visions are imprinted on our spirit and memory.

B. Write them down.

C. Draw them out as a means of recording.

D. Pray about them and ask for a clear understanding.

E. Ask the Holy Spirit to reveal the answers to you.

F. Think on God and meditate on His ways.

G. Study the Word and ask questions about the vision. Are there scriptural principles that apply?

H. Research

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

V. The Lord gives us visions to provoke us:

A. To think about Him.

B. To learn about Him.

C. To seek intimacy and a deeper relationship with Him.

Within this process, visions can be important clues to healing and deliverance.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 1.3 *EXERCISE*: WORD STUDY

In this exercise, look up the biblical terms presented in your notes and use the following questions to aid your understanding and group discussion.

1. Note the basic definition of the word and then discuss how it is used in the scriptural texts.

2. Notice the events or circumstances that surround the usage of a particular word.

3. Why do you think there was more than one word used to describe the revelation or event? Note that there is more than one word for “dream” or “vision.” Why?

UNIT 1.4 THE HISTORICAL VIEW OF DREAMS

I. The view of modern psychotherapy

A. In this perspective, dreams only tell us things about the dreamer, things not resolved emotionally, issues the person is not willing to admit about themselves, things they don't recognize while awake; they reveal the persons deepest longings, wishes, anxieties, fears, jealousies, or ambitions.

B. As an example of a reference work that is encountered by those preparing for ministry in Bible college or seminary, notice what an early edition of one Bible dictionary says about dreams:

"To accept the ability to receive knowledge or truth by way of extra-sensory perception in visions and dreams is simply psychotic or neurotic at best." (*New International Bible Dictionary*)

II. Church history

A. Though significant portions of the Christian church eventually came to ignore or even distain dreams, God in His patient, gracious, love has continued to communicate by this instrument. Church history bears this out.

B. Prominent figures in the early church:

1. Polycarp (69-155 AD)

   a) He dreamed he would be martyred in Rome and he was.

   b) In an ancient document entitled The Martyrdom of Polycarp, it is recorded that he said, "Because of visions, many have come to make their abode with Jesus."

2. Justin Martyr (100-165 AD)

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

A theologian and Christian apologist who believed in the positive spiritual effects of dreams.

3. Irenaeus (125–200? AD)

   The Bishop of Gaul considered dreams as means of contact with God.

4. Tertullian of Carthage (160-225 AD)

   He said, “Almost the greater part of mankind derive their knowledge of God from dreams.”

   a) Tertullian put dreams into three categories:

      i. Those demonically inspired,

      ii. Those the soul creates,

      iii. For the third category he said, “But all those visions that are honest, holy, prophetic, inspired, instructive, and inviting to virtue must be regarded as emanating from God.”

      “For he has promised, indeed, to pour out the grace of the Holy Spirit upon all flesh . . .”

5. Origen (185-254 AD)

   "It is a matter of belief that in dreams, impressions have been brought before the minds of many. Some relate to divine things; others to future events of this life. This may be with clearness or in a symbolic manner."

6. Dionysius of Alexandria (d. 265 AD)

   "I was strengthened by a vision that was sent me from God. And a word spoken to me, expressly commanded me . . ."

7. St. Augustine (354-430 AD)

   One of the most influential figures in church history, he referenced dreams as an important way that God spoke to humanity.

8. Synesius of Cyrene (d. 414 AD)

   He wrote *De Insomniis*, a book on dreams that continues to be influential to the Greek Orthodox Church.

9. St. Jerome (340-420 AD)

   He translated the Latin Bible known as the **Vulgate**. A vivid dream was instrumental in his conversion to Christianity.

10. St. Thomas Aquinas (1225-1274 AD)

    An extremely influential theologian that was of the opinion that dreams could have a spiritual origin, i.e., from God, brought by angels, or of demonic origin. (*Summa Theologica* II-II:95:6) He also experienced visions.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

III. The relationship of dreams to creativity

A. Inventions and scientific discoveries

1. Elias Howe and the sewing machine

2. Albert Einstein and the theory of relativity

3. Otto Loewi (Nobel Prize in Medicine, 1936)

B. The Arts

1. Painters: William Blake; Jasper Johns; Salvador Dali

2. Film: Ingmar Bergman; Fedrico Fellini; John Sayles

3. Music: Handel's *Messiah*; Igor Stravinsky's *Rites of Spring*

IV. By the grace of God, may the Church reclaim what has been lost.

By repenting for our neglect and passionately pursuing all that God has for His people—regardless of the cost.

UNIT 2.1 DREAMS: GOD'S NIGHT PARABLES

Job 33:14-15 "For God may speak in one way, or in another, yet man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on their bed."

You will spend a third of your life sleeping. By the time you are 60 years old, you will have spent 20 years of your life in "dreamland".

I. Since Abraham, God has spoken to mankind through dreams.

A. In Scripture, there are approximately 200 references to dreams or visions.

B. One-third of Scripture directly or indirectly relates to a dream or vision.

1. The first recorded dream: Abraham and the Hebrews' forthcoming 400-year Egyptian captivity (Genesis 15:12-17).

2. Divine instructions were heralded to Jacob, outlining how he was to acquire Laban's wealth (Genesis 31).

3. Joseph was shown of his eventual rule over his brothers (Genesis 37).

4. Joseph, the husband of Mary, was given a dream instructing him to take Mary, though she was pregnant, as his wife (Matthew 1).

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

II. Reason and purpose of dreams

A. Dreams bypass the resistance of our soul (mind, will and emotions). Resistance may result due to such things as:

1. The dream may be too difficult to believe;

2. The dream may be different than our opinion;

3. The dream may contradict our training;

4. The dream may seem to be impossible to fulfill; or

5. The dream may not be what we want to happen.

Having eyes to see, we will see.
Having ears to hear, we will hear.

B. Clarity vs. Cost Principle—the greater the clarity, the greater the cost.

2 Corinthians 12:7 "And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure."

C. In Hosea 4:5-11, God indicts the religious leaders of Israel for not instructing the people in the Law and training them in obedience. Verse 6 states, “My people are destroyed for lack of knowledge.”

1. But God is a God of justice and mercy. He reveals the problem (lack of knowledge) and the result (destruction) for the purpose of spurring repentance.

D. God wants to communicate with, and through, His people.

1. This principle is implied in Paul’s exhortation, “For you can all prophesy one by one, that all may learn and all may be encouraged.”

2. Revelation from God draws us into the awareness that He is intimately aware of our circumstances and actively involved in our lives.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 2.2 MISGUIDED DREAMS INTERPRETATION

Freudian Dream Analysis:

In this method (psychoanalysis), dreams are expressions of hidden wish fulfillment that is usually connected to, and caused by, sexual issues and violence. These causes are formed in childhood. They are no longer acceptable to the conscious mind so they surface in dreams.

The interpreter must get beyond the apparent meaning to discover the latent or hidden concern.

This system does not recognize dreams as revelation from God. The interpretive principles are completely of human invention.

Jungian (Carl Jung) Dream Analysis:

This method has infiltrated certain segments of the church. It has been stated that Jung did more than any other psychologist to make elements of the occult acceptable to the non-discerning.[17]

In his autobiography *Memories, Dreams, Reflections*, Jung revealed that he was influenced and oppressed by aspects of the occult. His mother prompted his contact with "darkness" at an early age. When he was around four years old, he had a dream that haunted him the rest of his life. In it, he found himself underground before an obscene figure, or image, on a throne (he referred to this as the "below god"). He heard his mother's voice urging him to gaze on the figure which she called "the man-eater."

He began to equate this figure with Jesus, and when anyone would mention Jesus he immediately pictured the image of the "below god." Thus, in his opinion God has an evil and a good side.

---

[17] John Richards, *But Deliver Us From Evil: An Introduction to the Demonic in Pastoral Care* (New York: Seabury Press, 1974), p. 28.
Also see, Leanne Payne, *Restoring the Christian Soul Through Healing Prayer* (Wheaton: Crossway Books, 1991).

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

For his theory of dream interpretation, he interwove symbols from mythology, comparative religions and his view that God was both good and evil. He would sometimes speak in Christian terms but in a way that mixed the obscene with the holy.[18]

Leanne Payne states, "In this deliberate insinuation of the obscene into the holy, Jung has struck as rebellious and destructive a blow as it is possible to make against the true nature of God and the Christian faith. This is because holiness is not so much an attribute of God as it is the very foundation of His being."[19]

I. Dream Philosophies

A. The Cornerstone

B. Two Schools Of Thought.

1. Dreams Originate Within You

a) The current secular school of thought on dream interpretive processes boils down to this one premise – dreams come from within the person who is dreaming.

[18] Leanne Payne, *The Healing Presence* (Wheaton: Crossway Books, 1989), pp. 195-219.
[19] Ibid, *The Healing Presence*, p. 211

i. It makes little difference whether you are approaching the interpretive process from the Psychoanalytic teachings of Freud, and Jung, or the existential therapy of Gestalt.

2. Dreams Originate From God (External to you)

a) The Biblical thought is that God is Deity and is the only being that has any attributes of Deity

i. One attribute is that God is All-knowing (Omniscient) therefore there is nothing about you or the future that He does not know.

ii. Another attribute is that God never changes (Immutable) Therefore, He never learns or forgets anything.

- There is nothing about you that surprises Him.

b) Because He is Omniscient, God Knows Your Entire Future

i. He gives you dreams to help you get to that future

c) The protective and redemptive plan of God in dreams is what was referred to in Job.

Job 33:14-18 "For God may speak in one way, or in another, y*et man* does not perceive it. 15 In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on their beds, 16 Then He opens the ears of men, and seals their instruction. 17 In order to <u>turn man *from his* deed</u>, and <u>conceal pride</u> from man, 18 He <u>keeps back his soul from the Pit</u>, and <u>his life from perishing</u> by the sword."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

C. The Role of the Psyche (soul)

1. In studying the secular position, you will consistently read and hear statements that conclude, “Dreams are your psyche doing its psyche thing”.

D. In fact, if you apply the interpretive techniques of common secular models to dreams in the Bible, the outcome would be totally different than the interpretation given in the Bible.

II. The Biblical View is That Dreams Come From God

A. Yes there are dreams that do not come from God, but there are fewer of these dreams than you might think.

B. What if, in all that exists, there is another entirely different world.

1. A world that exists to help you fulfill your purpose while here on Earth.

2. Suppose that world is an everlasting world that is contained within the eternality of its Creator.

3. Taking it one step further, what if in God’s All-Knowing He placed you here to change this Earth.

C. What if dreams and visions as well as other spiritual phenomena were given to you to help you accomplish your unique purpose for which the Eternal One placed you here?

1. If you really believed this, would that change how you value dreams and visions? How?

2. If you really believed this, would that change what you do with your dreams? How?

D. Conversely, what if, by rejecting dreams and the advice given through the dreams God sends, you are unknowingly rejecting His plans for your life?

Simply said, the overarching reason for God giving you dreams is this – He loves you, and He wants to help you.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

III. Philosophical Differences

A. There are major differences between the secular approach to dreams and their interpretation and the biblical approach to dreams and their interpretation.

B. Some differences are subtler, while others are more glaring. Yet, subtle differences will still distort the God's intended purpose for giving the dream.

C. Temporal (Within time) **or Eternal** (Outside of time)

1. The secular dream interpretive process views dreams as being temporal and limited by time.

   a) Therefore, once the dreamer understands the issue raised by the dream, the matter is resolved and life goes on until death.

   b) There seems to be little or no thought given to the ramifications that the dream and its impact on the dreamer may transcend the current physical life they have.

2. The biblical perspective is that a dream is given to change the dreamer's life both in this life and the life to come.

   a) Earthly changes can produce heavenly results.

      i. As you grow to understand dreams, you will find God is intricately intertwined in your life.

      ii. You will be deeply convinced that He placed you here on Earth, with purposeful intent, at this exact time, and nudged you to live exactly where you live in order to give you the greatest chance at fulfilling His purpose for you.

iii. You are created to be a solution to someone's problem.

D. Internal or External Origination

1. As previously mentioned, the secular perspective on dream interpretation views dreams and the interpretation as coming from the psyche or within a person.

   a) They believe the person's subconscious will tell them what is wrong with them.

2. The biblical perspective identifies God, who is *Spirit*, as the giver of dreams to those He chooses and He gives them for specific purposes

   a) God's purpose for giving you a dream is multifaceted.

      i. One facet is to help you be aware of events, people, dark forces, or even your own weaknesses that might be trying to stop God's purposes for creating you.

      ii. Another facet is to help you accomplish something that must be done.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

E. Psyche or Spiritually Revealed

1. The biblical view is that God, who is Spirit, gives the dream and wants to reveal the meaning of the dream.

2. Secular interpretive perspectives propose it is your psyche or soul that not only gives you the dream, but interprets the dream for you.

   a) They believe your soul can reveal everything about you that you need to address.

      i. And as you work on them, you supposedly reach perfection.

   b) But the soul has to rest and recuperate from:

      i. Mental fatigue, emotional fatigue and things that want to keep you from all the stuff you want (your will)

      ii. The spirit never sleeps, nor does it get fatigued.

         - It is constantly looking for ways to connect to God.

         - It is hungry for Spirit to spirit communication.

3. The Greek word *psyche* is taken from the root word *psuche*, which is the root word for soul.

F. Introspective or Theospective

1. Introspective means that the dreams you had is what your soul thinks is important for you to address or change.

2. But, the biblical perspective is that dreams from God reveal what He believes is important to avoid, address, or change.

   a) What is important to God always works for your good today and in the life to come.

3. Which do you suppose will know what is best for you? God or you?

G. Present Tense (today) or Future/Present Tense (today and tomorrow)

1. A turning point and clear distinction between the secular and biblical interpretive models is found in the answer to this question;

   a) "Does the soul know the future?"

      i. Even if the soul could reveal everything about you, it only knows what it knows.

      ii. By definition, knowledge is based on the intellect and in turn is relegated to knowledge of the present and the past.

      iii. Knowledge does have a form of predictiveness to it, but that type of knowledge about the future is called "prognostication", and prognostication is not always trustworthy.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

2. However, there is a knowing about the future that is fully trustable because it does not change.

    a) That type of knowing is called “revelation” and it only comes through Spirit to spirit communication.

        i. Revelation is actually the future revealed today. You might say, it has already happened in the future although it has not happened yet.

H. Singular or Multilevel Meaning

1. Most current secular dream theories propose that dreams have only one meaning and that meaning applies to your life today.

2. However, in God’s grand All-Knowing or Omniscience, He can give you a dream that applies to both you and your family, or you and your church or your business/employer.

    a) He can even give you a dream, as He did with the biblical prophet Daniel that has one level of application today, but has a more complete application for events that will not take place for hundreds or even thousands of years later.

I. Self Change or God Change

1. An even more significant distinction between the secular and biblical dream interpretive models is found in the outworking of the model
2. If the soul or psyche can reveal to you what is wrong or what needs to be addressed in your life, then by following the soul’s directives you could perfect yourself.

a) Because you could perfect you, you would in essence become your own salvation or savior. This brings several issues to the surface.

   i. First, if you can perfect yourself then you can become like God who is perfect in every way.

   ii. Second, there would be no need for a “Savior” to come and live a sinless life in order to overcome evil, let alone give His life and shed His blood for you as a means of covering your sin.

   Third, Jesus or anyone who would voluntarily put Himself through such agony as the Crucifixion, would be considered insane.

3. The reality is Jesus did come, as man to Earth, He really was crucified, and He actually did raise from the dead.

J. Logically Driven or Divinely Driven

1. Logic, as used in the secular dream community, can be useful when it comes to learning, education and training, but is none-the-less limited by the intellect of the dreamer.

2. If guidance is so important, then we need these messages to come from the highest, unlimited, Divine, source possible.

   a) We need someone far superior to us and unlimited in nature to get us to where we are going.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

3. The question arises, “What if there is another world out there?” What if that world is not exactly like ours?

   a) What if nothing in that world is made of blood, flesh, and bone?

   b) What if it is a world made of an everlasting substance, a spirit substance?

   c) What if this world is an interactive world where angels live and move from one dimension to the other at the speed of thought under the guidance of the Eternal Creator?

      i. They come and go in and out of dreams as if making no distinction between dreams and the real and awake life.

   d) What if in this splendor of splendors the Eternal One with great intent designed you to function in a higher, more complete manner than you ever could on Earth?

   e) What if this current world is a sort of test for entering the new world after you are finished on Earth?

4. Again, this Eternal logic does not make sense to our logic bound world, but in Heaven it is considered simple logic and is known to be merely basic understanding in the coming Eternal world.

5. This line of thought is what happens when the secular dream interpretive models try to interpret a dream given from the higher logic of the Creator.

   1 Corinthians 2:14 “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned.”

   a) The soul of man cannot interpret what the Spirit of God gives.

   b) The Spiritual will always be seen as foolish and illogical to the soul.

6. This is what has happened in the world of Dream Interpretation; the lower logic has tried to rule over the greater logic and **make the Creator equal to the created.**

K. Archetypical or Spirit Beings

1. In reality dreams do not come from our material world or from our reasoning capabilities. Dreams come from an eternal reality far different than our temporal human reality.

2. Today, some have thought that the descriptions of spirit beings in this "spirit world" are similar to the "complexes" and "archetypes" that Jung and others espoused.

3. Most agree Carl Jung coined the term "archetypes".

4. He believed that the dreamer has four major motivators, called archetypes that have been formed in individuals from infancy.

   a) Each of the four is based on images and emotions from the psyche.

   b) Each archetype is inherited and, at its root, instinctual in its behavior.

5. The Shadowy or dark side of each person is the first archetype Jung taught. Jung felt the dream often revealed disintegrated parts of the dreamer.

   a) The Shadowy, dark, and often-troubling element of chaos and wildness of character often left the dreamer feeling disintegrated from some aspect of life that they have rejected because it is ugly to them or abhorrent.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

6. The second archetype is the Anima (male) and Animus (female) portion of man and woman.

    a) These two archetypes communicate within the collective unconscious.

    b) They are responsible for rule and submission and are the unmasked, true versions of the dreamer as opposed to the masks most people wear to portray to society.

        i. Jung believed that this was a much different person than the person most people see.

7. The third archetype is the Self. Self is not merely ‘me’, but Jung believed the ‘Self’ is actually God and as such is part of the collective Universe that comprised God.

8. The fourth archetype is actually a composite of overlapping lesser archetypes of Family, Story (hero, villain, warrior, etc.), and Animal (lion, wolf, lamb, etc.).

    a) Each archetype defines the essence or personality traits the dreamer becomes when near others or apart from others.

L. The Biblical Perspective of Spirit Beings

The biblical perspective of dream interpretation is quite different from the disguised sexual tensions of Freud's interpretive methods, the complexes and archetypes of Jung, or the existentialism that Fritz Perls, the founder of the Gestalt Theory and the unified whole.

1. The first basic difference the biblical model reveals is that there is one spirit world that is interactive with the natural world. They are not separate from each other.

   a) This world of spirit beings has two very different spirit components.

2. The five attributes of Deity are –

   a) All-Knowing (Omniscient),

   b) Always Present (Omnipresent),

   c) All Powerful (Omnipotent),

   d) Unchanging (Immutable), and Uncreated (Eternal).

3. The supreme Being

   a) This supreme and highest being is Spirit and is the only creator of all that exists, or has ever existed, whether visible or invisible, in this world or outside the dimensions of this world we live in –

   b) This would include the world of dreams.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

4. It makes absolutely no difference if the object or being resides in this world or outside the world we live in, if it exists – it exists because God brought it into existence. In other words – He created it.

    a) In this spirit world are all manner of spiritual beings who draw their light and their life from God.

    b) These beings can appear in various forms in your dreams. They would include various types of archangels, angels and other created spiritual beings who were created by the Creator.

        i. When they appear in your dreams they come to help or warn you in some way or another.

5. If there is a spirit world full of pure light, then it should not surprise you to know there is another portion of that world that contains the antithesis of light and life.

6. Dreams contain light and darkness, color, muted color, grey scale, as well as black and white.

    a) In fact, the entire dream can be in full living color or scaled back and be viewed totally in black and white tones.

    b) Knowing this can help you identify the source of the dream.

        i. Therefore it is important to understand that there is only one source of pure light and the abode of these dark beings is only dark because of the absence of that pure light.

c) Remember these spirit beings are dark themselves due to the absence of pure light and distance from the Pure Light.

7. Remember, nothing created can in any way be equal to the creator. These dark spirit beings will try to convince you differently in a dream, and even seemingly do good, but it is all a deception – a spiritual mirage. If you remember this, your nightmares will not be nearly as terrifying.

8. These dark beings remain in opposition to God and God's purposes.

   a) They are then in opposition to you.

   b) These spirit beings followed Lucifer who rebelled against the Creator and was removed from His heavenly dwelling place.

   c) These fallen spirit beings worship the fallen archangel Lucifer (Satan).

9. Your dreams will reflect this light or this darkness as an indicator of what the Creator is desiring you learn from the dream.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

M. Soul Centristic or Theo-Centristic Interpretation

1. In the secular dream interpretive world, the soul of the person is “King”. It is the grand decider of what the dream means.

2. In the secular model, the soul becomes the chooser of the future of your life path and it makes that choice without any divine revelation whatsoever of what the future holds.

3. In the atmosphere of the Theo-Centric model you will not want to use the soul to dream a dream, interpret a dream, nor anything else.

   a. The Soul will never be able to understand the things of the spirit.

4. Spiritual things will always seem foolish to the Soul.

5. In time you will grow spiritually. In so doing, you will learn to listen, and to and follow the Holy Spirit within your spirit.

    a. Your spirit will become intertwined with the very Spirit of the Eternal One.

    b. This connection is much like a Divine umbilical cord.

        i. This spiritual cord allows you to tap into the very being of the One who created you.

    c. The Self-sustaining, All-Powerful God, greatly desires to share His knowledge and revelation about the future with you.

    d. Simply said, He deeply loves what He created - you – even if you don't.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 2.3 WHY DREAMS ARE SYMBOLIC

I. "Your young men shall see visions; your old men shall dream dreams" (Acts 2:17).

Remember the general principle: Dreams are symbolic while visions are more literal in nature.

Consider the highly evocative language Job uses to describe his response and understanding of the dreams and visions he believes are from God.

Job 7:14-15 "Then You scare me with dreams and terrify me with visions, so that my soul chooses strangling and death rather than my body."

1. "You scare me" - *You break me down and confuse me*.

2. "Dreams" - *To speak symbolically*.

3. "Terrify me" - *To be overcome with wonder*.

4. "Visions" - *To contemplate or look at another dimension*.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

II. Dreams are transcendent

A. Dreams transcend the dimensions of:

1. Height

2. Depth

3. Breadth

4. Time

III. Dreams and visions allow us to be in two or more dimensions simultaneously.

1. Dreams allow us to be in the future or in the past.

2. Even within the dream, we may leave where we are, momentarily relocating to where we're going.

3. Dreams allow us to transcend age. We can be our current age, living in our childhood home.

4. We may even find ourselves looking through someone else's eyes, as if we were viewing things from inside him or her.

5. Dreams do not seem to be inside us; rather we find ourselves inside a dream.

6. Dreams move us about intra-dimensionally and seem to change matter into energy and turn chaos into order.

IV. Interpretation can cause great dilemmas to the dreamer.

A. We are not entitled to an interpretation.

B. Interpretations come as a result of an increasing relationship with God.

1. Our growing relationship with God increases our inner hunger to understand a dream's meaning.

2. True dreams from God generate a curiosity that demands an answer to the intrigue of the past night.

3. Unrest in your inner man will drive you to search for meaning hidden in a dream's symbols.

4. You experience a "knowing" that God has said something that you have yet to figure out.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

5. You may also experience a burning desire to fill a void inside you. A similar void caused kings to scour nations for an answer to a question God placed within their souls.

V. God may choose to give us the interpretation in these ways:

A. Instantaneously revealing the meaning of a dream or vision through an angel, as God did with Daniel (Daniel 10:10-15).

Daniel 10:14 "Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come."

B. Simultaneously speaking the dream's interpretation to us as we sleep.

C. Through the process of writing it down.

1 Chronicles 28:19 "All this," said David, "the Lord made me understand in writing, by His hand upon me, all the works of these plans."

Daniel 7:1 "In the first year of Belshazzar king of Babylon, Daniel had a dream and visions in his head while on his bed. Then he wrote down the dream, telling the main facts."

D. Unfolding a dream's meaning as we mature in understanding His ways.

Proverbs 25:2 "It is the glory of God to conceal a matter, but the glory of kings is to search out a matter."

Proverbs 1:5-6 "A wise man will hear and increase learning, and a man of understanding will attain wise counsel, to understand a proverb and an enigma, the words of the wise and their riddles."

1. God places great value on our searching for the things He conceals.

2. Often we learn as much—if not more—in the discovery process of interpreting a dream as we do in simply obtaining the dream's answer itself.

VI. Not everyone will be able to interpret every dream he or she has—let alone the dreams of others.

A. Daniel and Joseph are the only two dream interpreters mentioned in Scripture.

B. Joseph declared that God is the One who gives the interpretation of dreams (Genesis 40:8).

C. It's more than just having the necessary tools to interpret dreams. Without God's help, we will *not* be able to understand dreams.

D. No "pat answers" or fixed rules exist for dream interpretation.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

E. God will not remove our need for the Holy Spirit.

F. It is very difficult to use one's own dream language to interpret someone else's dream without clouding the integrity of the dream.

1. Cultural norms

2. Dream language

3. Dream vocabulary

4. Objectivity

VII. Dream functions

A. Dreams from God are infused with His power and purpose, and they can

1. Lead us,

2. Show us the error of our ways,

3. Warn us,

4. Reveal areas of our lives that have not taken on Christlikeness,

5. Be prophetic in nature, or

6. Convey spiritual insights.

B. Dreams are of the same creative essence as the arts.

1. They come from the same source: God.

2. They illuminate the same spiritual process.

3. All of the arts have a revelatory distinction.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

C. Imagination is often lost or restricted in childhood.

1. Unfettered, creative faith existed in our childhood.

2. Western culture demands that we “grow-up” and rely only on the logical, reasonable, and the objective.

3. We should give as much weight to the subjective as to the objective arena.

VIII. Streams Ministries dream symbols

The principles of dream interpretation and the meaning of symbols taught by Streams Ministries are, first of all, found in Scripture or are in agreement with the tenants of scripture and are never intended to be in violation of Scripture.

Secondly, they are the result of John Paul Jackson having dissected each dream, vision, and parable of the Bible and in doing so discovered many of the principles of dream interpretation in this course. In addition, he has interpreted thousands of dreams by the aid of the Holy Spirit. Much dream interpretation is an aspect of the prophetic gifting and, as such, is revelation. Consequently, the interpretations have borne the good fruit of edification, exhortation, comfort, peace, guidance, hope, and passion for Jesus Christ.

Thirdly, these principles have been applied by many others with the same positive spiritual results.

Finally, these principles are not presented with the intent of criticizing any of the methods used by other Christians. However, as stated above, these methods have proven themselves time and time again to the glory of Christ Jesus. The well from which one chooses to drink is very important.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 2.4 SYMBOLIC TERMS AND CONCEPTS

I. Definitions that highlight metaphorical, symbolic, contrasting, or non-literal concepts in scripture.

A. **Type (**or **figure)**: *pattern, copy, form, example; shape, style, or resemblance of that which is to come*.

Romans 5:14 "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."

"A type is a specific parallel between two historic entities . . . (it is) direct and explicit."[20]

B. **Shadow:** contrasts the concrete, real, changeless with the unreal, transient, and changing.

Colossians 2:16-17 "Let no one judge you in food and drink, or regarding festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is Christ."

C. **Sign:** An outward mark, omen, or evidence of that which is coming or as a validating proof; the works of God.

Genesis 9:17 "And God said to Noah, 'This is the sign of the covenant which I have established between Me and all flesh that is on the earth.'"

John 2:11 "This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him."

[20] G. R. Osborne, *Evangelical Dictionary of Theology*, ed., Walter Elwell (Grand Rapids: Baker Book House, 1984), pp. 1117-1119. The NT uses typology to emphasize the "imitation of the divinely ordained pattern exemplified first in Christ (John 13:15; 1 Pt. 2:21), then in the apostolic band (Phil. 3:17; 2 Th. 3:9); the leaders (1 Tim. 4:12; Titus 2:7; 1 Pt. 5:3); and the community itself (1 Th. 1:7). As such all believers are to consider themselves models or patterns of the Christlike life." p. 1117.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

D. **Wonder:** A conspicuous display of divine power that causes one to be in awe and to marvel.

Acts 2:19 "I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke."

E. **Symbol:** Similar to "type" and "metaphor."

F. **Parable:** A story that makes comparisons for the purpose of revealing a truth. A parable may have several elements, but it has one central point. The basic definition is, "putting things side by side."

Matthew 13:13 "Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand."

1. "Parables utilize pictures such as metaphors and similes and frequently extend them into a brief story to make a point or disclosure."[21]

G. **Allegory:** A story/narrative, a parable or simile that uses many images and makes several points. It is a series of metaphors linked and combined to communicate a larger concept.

1. The root definition is, "*saying things in a different way*."

2. As the *New Bible Dictionary* says, "The object of parables and allegories is the same. It is to enlighten the listener by presenting him with interesting illustrations, from which he can draw out for himself moral or religious truth."[22]

[21] Peter Jones, "Parables," *Holman Illustrated Bible Dictionary,* editors, C. Brand, C. Draper, A. England, (Nashville: Holman Publishers, 2003), pp. 1244-1247.
[22] J.D. Douglas, editor, *New Bible Dictionary* (Grand Rapids: Eerdmans Pub. Co. 1978), p. 932.

H. **Metaphor and simile**

1. Both compare two things that are not of the same general class but have something in common.

   a) A simile makes a comparison by means of such words as: like, as, or as if (as big as a barn).

   b) A metaphor makes a comparison by speaking of one thing as if it were another (his brain is a computer; he is an eating machine; he is a man after my own heart; I am the door).

II. Use of symbols, types, metaphors, etc.

Always be mindful of the standard found in Genesis 40:8, "The interpretation belongs to God."

A. Four levels of interpretation (Acts 2:16-21)

Acts 2:17-18 "And it shall come to pass in the last days, says God, I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My spirit in those days; and they shall prophesy."

(Using the familiar verses of **Acts 2**, and remembering the "Revelatory Maturity Continuum" from ***The Art of Hearing God"*** course, one can apply the following four methods of interpretation.)

1. Literal

   a) If this method were strictly applied here, each category of person would be limited to the activity listed, i.e., sons & daughters (prophecy); young men (visions); old men (dreams).

   b) The literal interpretation of scripture is important, but it should not be applied exclusively.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

2. Allegorical

   Acts 2:16 “this is what was spoken by the prophet Joel” (this is that).

3. Philosophical

   a) Who is in control? Are there levels of ownership (your/my)?

4. Hidden

   a) A maturity continuum; for the spiritually mature (understanding dreams).

B. Interpretation principles that aid in the interpretation process, (remember the scriptural principle).

   Genesis 40:8 “’We each have had a dream, and there is no interpreter of it.’ So Joseph said to them, ‘Do not interpretations belong to God?’”

1. Ask God for an understanding of the dream. This is the *most* important aspect of dream interpretation.

   Joseph relied on God when interpreting Pharaoh’s dream (Genesis 41:16).

2. Study the parables of Jesus.

3. Study the dreams and visions interpreted in Scripture.

4. Remember that most dreams have manifold applications.

5. Dreams often have dual applications. They can apply to the dreamer and, simultaneously, to another person, group, or situation.

6. Recognize patterns when you have more than one dream per night. Most dreams (80-90%) will be different scenes about the same subject.

III. Dreams are full of symbolism

A. This symbolism is revelation from God; with revelation comes the need for interpretation, application, and proclamation.

1. Revelation: Includes anything we receive from God that we did not previously know or that cannot be known by natural means.

2. Interpretation: What does it mean? For who is it intended?

3. Application: When? Where? Why? How?

4. Proclamation: The manner in which we communicate what we have received.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

B. Dreams are subjective

1. All symbolism must be understood and interpreted without violating scriptural principles.

2. Interpreting dreams is taking that which is spiritual and giving it natural application.

3. Remember to view dreams much the same way as parables. When dreams are broken into too many details, the meaning becomes increasingly obscure.

   a) Don't get bogged down in details. If you look for significance in every element or detail you can become confused and lose the meaning of the dream.

   b) In the parable of the mustard seed, if you give too much emphasis to what kind of seed it was, or the color, or whether or not a mustard plant could actually grow to such a size, you would miss the point of comparison between the small seed becoming a large plant and the Kingdom of God starting small but becoming massive.

4. Dreams are like an editorial cartoon.

IV. Realms from which to draw personal understanding of dream symbols

A. Refer to Scripture

1. This is the first place you should look for understanding your dreams.

2. The Bible is full of parables and allegories explaining types and symbols:

   a) Seed" being the *Word of God*.

   b) "Bread" being the Word of God.

   c) "Candlestick" being impact and influence.

B. Note colloquial expressions or idioms that you hear every day and have filed in your memory. God will turn them into pictorial forms for dream purposes.

   1. Chip off the old block"

   2. "C-Section"

   3. "Cop" (originally British slang for Constable On Patrol); policeman

C. Develop a dream vocabulary.

   1. Since this will be your own personal dream vocabulary, the object or symbol may not mean the same to you as it would to another person.

      a) Family traits

      b) Nicknames (Pumpkin, Peanut, Rosebud, etc.)

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

c) Consider the episode of Gideon in Judges 7. The Midianites and Amalekites were arrayed against Gideon and the 300. The Lord told Gideon to go to the camp of the enemy and he would "hear what I (God) shall say." When Gideon gets there, he overhears a man say,

"'I have had a dream: To my surprise, a loaf of barley bread tumbled into the camp of Midian; it came to a tent and struck it so that it fell and overturned, and the tent collapsed.' Then his companion answered and said, 'This is nothing else but the sword of Gideon . . . Into his hand God has delivered Midian and the whole camp.'"

d) Be sensitive to the fact that a symbol may not mean the same thing to every person.

2. Make a list, giving each item definition as interpretation comes - even if you don't understand the meaning.

   In scripture, "seed" has various meanings depending on the context:

   b) Seed = *Word of God* (Matthew 13:1-23)

   c) Seed = *Kingdom* (Matthew 13:31-32)

   d) Seed = *Faith* (Matthew 17)

3. Ask yourself, “What does this symbol mean to me?”

4. Make notes on your feelings/emotions in the dream.

5. Get wise counsel from gifted interpreters of dreams. Not everyone will have the gift of interpreting dreams like Daniel or Joseph.

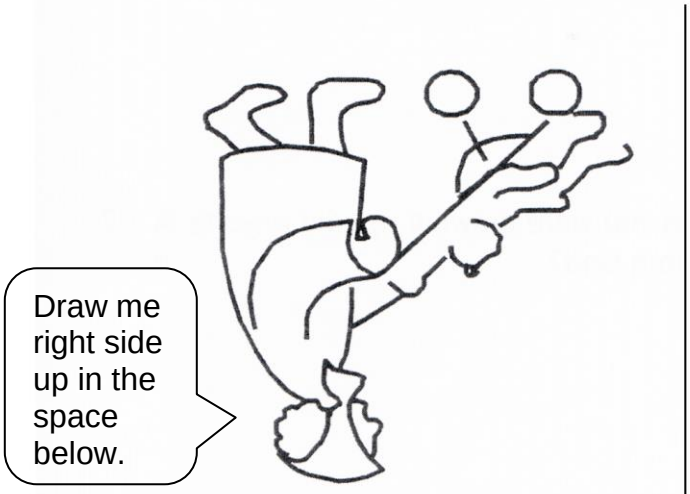
6. Keep in mind that it is not wise to go to those who do not have the gift of interpreting dreams.

7. Your best friends may like you too much to be unbiased in their interpretation. Thus, you may receive from them an interpretation that God did not intend.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 2.5 *EXERCISE*: RIGHT BRAIN DRAWING

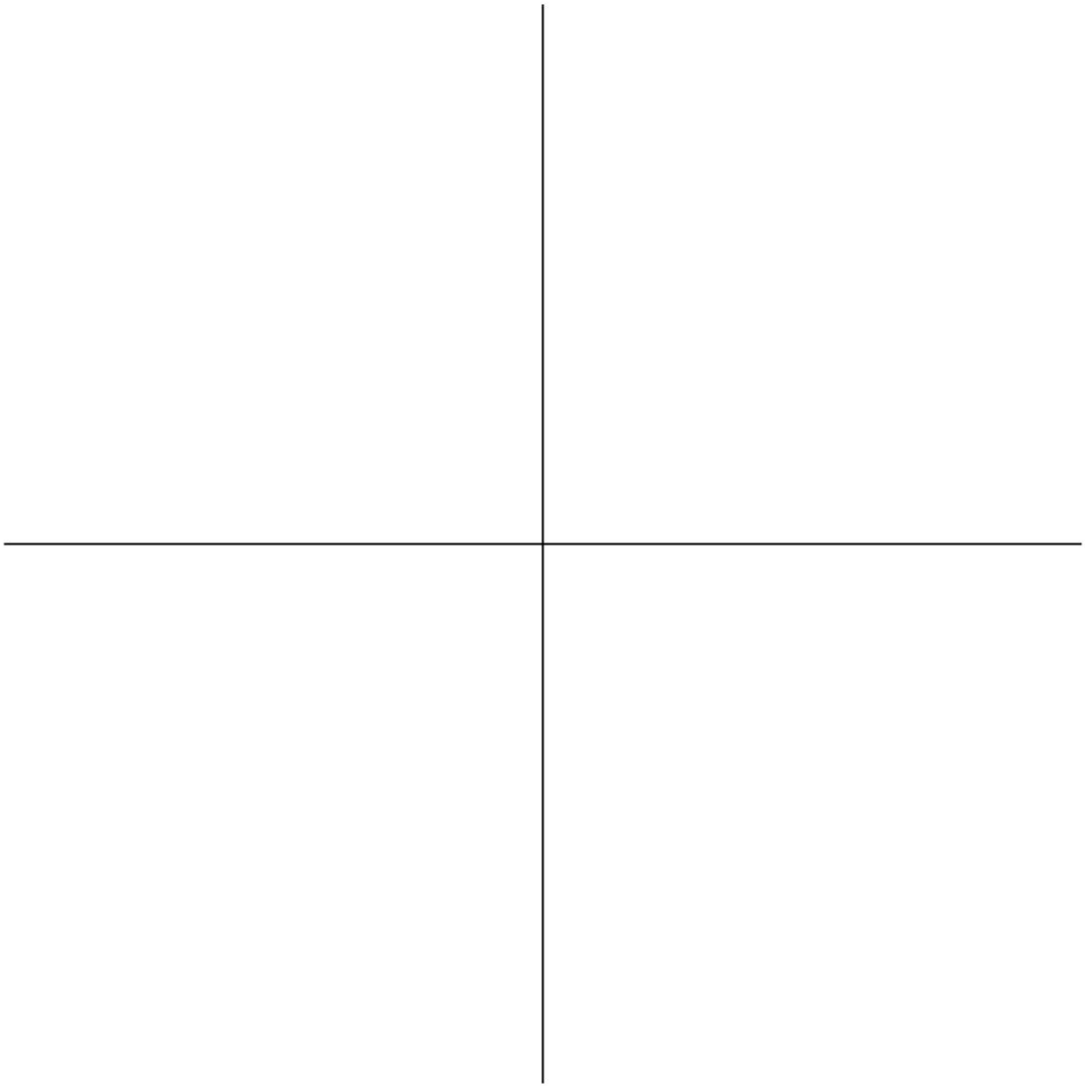
RIGHT BRAIN DEVELOPMENT



Draw me right side up in the space below.

Draw me upside down in the space above.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson



UNIT 2.6 *ACTIVITY*: REFLECTION OF FIRST DREAM

Having learned about the various ways that God has worked in history through dreams, take time to reflect upon your own personal history.

1. What is the first significant dream that you remember having? How old were you?

2. As you were growing up, did anyone in your immediate family get dreams from God?

3. Do you remember ever having a recurring dream during some period in your life?

4. Have you ever dreamed the same dream as someone very close to you has dreamed (spouse, child, parent, sibling, roommate, friend, mentor, etc.)?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 3.1 STRANGE EVENTS (SUPERNATURAL EVENTS)

In addition to dreams, visions, and trances discussed earlier, Scripture records other spiritual events that continue to be experienced by the followers of Jesus Christ.

I. Visitations: *A visit from the spirit realm*.

A being from the Third Heaven comes to the earthly, human realm.

A. Visitations come from different heavenly beings and in varying forms.

1. Theophany (a physical or auditory manifestation of God): when the Old Testament mentions appearances of the "Angel of the Lord," this was most likely the pre-incarnate Jesus.

   a) Hagar (Genesis 16)

   b) Abraham (Genesis 22)

   c) Moses (Exodus 3:2)

2. Angel(s):

   a) Abraham (Genesis 18)

   b) Daniel (Chapter 3)

   c) Ezekiel (Chapter 10)

   d) Isaiah (Chapter 37)

   e) Zacharias (Luke 1)

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

f) Philip (Acts 8)

g) Peter (Acts 12)

3. Heavenly watchers (Daniel 4:13,17)

4. Heavenly beasts (Ezekiel 1:4-28)

5. Heavenly lights (Acts 20:8)

6. Heavenly hosts—mentioned over 220 times (Luke 2:13)

B. Visitations occur in different forms

1. Dreams

   a) Jacob (Genesis 31:11)

   b) Nebuchadnezzar (Daniel 4:23)

   c) Joseph (Matthew 1:20)

2. Visions

   a) Daniel (Daniel 8:16)

   b) Paul (Acts 18:9)

3. Trances

   a) Zechariah (Zechariah 4:1)

   b) John (Revelation 1:17)

4. Real life

   a) Abraham (Genesis 18:1)

   b) Peter (Acts 12)

   c) Zacharias (Luke 1:18)

   d) Paul (Acts 9)

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

II. Transportations: To be taken from one place on earth to another place on earth.

A. Several people in the Bible were transported:

1. Philip (Acts 8:39)

2. Apostle Paul (Acts 16:9)

3. Ezekiel (Ezekiel 3:14)

4. Jesus and the disciples (John 6:21)

5. Elijah was known to have the Spirit take him places:

   1 Kings 18:12 "And it shall come to pass, as soon as I am gone from you, that the Spirit of the Lord will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me."

B. Levitations

1. Ezekiel (Ezekiel 8:1-3)

C. Disappearances

1. Jesus (John 8:59)

2. Elijah (1 Kings 18:6-12)

III. Translations: To be taken from earth to the heavenly realm.

A. Examples:

1. Enoch

   Genesis 5:24 "And Enoch walked with God; and he was not, for God took him."

   Hebrews 11:5 "By faith Enoch was taken away so that he did not see death . . ."

2. Elijah (2 Kings 2:11)

3. Zechariah (Zechariah 3)

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

4. Ezekiel (Ezekiel 43:4-6)

5. Paul (2 Corinthians 12:1-6)

6. Apostle John (Revelation 4)

7. Unnamed prophet(s) (Revelation 19:10, 22:9)

B. God sets no limits on the place in time to which a person is translated.

1. There is no time with God.

2. Enoch and Elijah did not return, though others have come back and since passed away.

IV. Verbal Revelation (The prominent means of revelation in scripture)

A. Audible

1. Scripture records that God spoke audibly to people on several occasions in order to communicate a distinct purpose:

   a) Moses on Mount Sinai, where all heard God (Exodus 19:9);

   b) Samuel on several occasions, though he heard God initially in his youth (Samuel 3:1-4);

   c) Jesus and the multitude at His baptism (Matthew 3:17);

   d) Peter, James, and John at Christ's transfiguration (Matthew 17:5); and

   e) Saul on the road to Damascus (Acts 9:4-6).

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

2. There are levels of hearing God; this highlights the fact that not everyone will hear God even when He speaks audibly (John 12:28-29).

   a) Some did not hear.

   b) Some said it thundered.

   c) Some said an angel was speaking.

   d) Some knew it was the voice of God.

B. Non-Audible: most revelation is non-audible in that God speaks to the heart of the individual.

   1. It is heard by no one else.

   2. It is Spirit-to-spirit communication.

   3. It has great impact on the individual.

C. Dark speech (riddles): The most obscure and difficult revelation to understand (Numbers 12:8; Ezekiel 17:2; Proverbs 1:6).

   1. Dark speech keeps us humble. That is, we are not sure if what we sense is literal or symbolic.

2. Dark speech teaches us that human knowledge cannot encompass all aspects of reality.

3. Dark speech comes in three ways: divine riddle/parabolic form, divine impressions, and divine circumstances.

   a) Divine riddle/parabolic form (God uses one thing to illustrate another)

      i. Nicodemus and being born/conceived again (John 3)

      ii. The woman at the well and living water (John 4)

      iii. Jeremiah and the potter's wheel (Jeremiah 18)

   b) Divine impressions and circumstances

      i. "Be careful in the car today."

      ii. "Take the other way home."

      iii. "Don't take this flight."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 3.2 SPHERES OF DREAMS

There are two spheres of dreams: *intrinsic* and *extrinsic*.

I. Intrinsic Dreams

These are dreams that deal with heart issues and with our relationship with God.

A. Heart issues pertain to matters of our soul: personal longings, opinions, and emotions.

B. Intrinsic dreams may include elements predictive in nature.

C. Examples of intrinsic dreams in Scripture.

1. In Genesis 37, Joseph dreams about the sheaves and his brothers bowing down to him.

2. Daniel explains to Nebuchadnezzar the interpretation as well as the purpose of the king's dream.

   Daniel 2:30 "But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but . . . that you may know the thoughts of your heart."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

II. Extrinsic Dreams

Dreams that focus on something, or someone other than us, are extrinsic.

A. Examples include the following: people, nations, cities, and churches.

B. For most people, only 1-5% of dreams are extrinsic in nature.

C. The greater our intimacy with the Lord, the more extrinsic dreams we have.

D. For the most part dreams are to cause us to pray.

E. A scriptural example of extrinsic dreams would include Pharaoh's dreams about the seven fat and seven lean cows—along with the seven fat and 7 thin heads of wheat (Genesis 41:1-32).

F. A repeated or recurring dream may mean the issue is established by God and He will "shortly bring it to pass."

Genesis 41:32 "And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass."

UNIT 3.3 *OUTSIDE ACTIVITY:* EXTRINSIC AND INTRINSIC DREAMS

1. Find four examples of intrinsic dreams in the Bible, and give each one a title that is different from the title the Bible publisher may have given the dream.

2. Find four examples of extrinsic dreams in the Bible, and give each one a title that is different from the title the Bible publisher may have given it.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 3.4 BASIC PRINCIPLES OF INTERPRETATION

I. The Interpretive Process

A dream that is not understood remains a mere occurrence; when understood, a dream becomes a life-changing experience.

A. Know that symbols do not always mean the same from dream to dream.

B. Reduce the dream to its simplest form.

C. Ask the following: "*Where am I in this dream?"* Determining this will tell you who the dream is about.

Are you:

1. the **Observer** (observing the action but not taking part);

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

2. the **Participant** (you are in the dream, but not the center of attention);

3. The **Main Focus** (everything revolves around you, you are the principal actor).

4. Occasionally, you can shift positions in the dream (e.g., from observer to participant).

D. Determine the Focus

1. To find the focus we ask ourselves, “Who is this dream about? Who, or what, is the center of attention?”

E. Establish the Sub-Focus

1. Sub-focuses are the elements in a dream that are necessary to find the theme or plot and make it have meaning.

2. They are important to rounding out or completing the story.

3. To find the sub-focus consider the following:

   a) Often, when we remove the “detail” or “filler” in the dream the meaning will become clear.

   b) “Detail” refers to items in a dream that are not important to the coherence or meaning of the dream.

Study the dream recorded below and assign a status to each of the symbols in the space provided:

> “As the dream began, I found myself standing at the edge of a very high cliff. I knew with certainty that I had a decision to make—either step off the cliff or turn around and walk to safety. I decided to step off; instead of falling straight down, I began to glide gently downward. I landed in the driver’s seat of a blue and white convertible that was moving at a high rate of speed.”

Begin by giving the dream a title:

TITLE: _____

Cliff edge _____

Dreamer _____

Convertible Car _____

Blue and White _____

Gliding _____

Car already moving _____

Driver’s seat _____

Speed _____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

F. Ascertain the Context of the dream

The context of a dream determines whether a symbol is positive or negative.

1. Keep the main thing the main thing.

2. Determine the attitude and agendas of those in the dream.

3. Recognize what God is presently dealing with in your life.

4. Note the goals God has given you.

5. The importance of Color

   a) Color helps determine the context of the dream

   b) Dreams in color are from God.

   c) Black and white, or muted color dreams are from the enemy.

   d) The color of a symbol reveals its meaning or purpose.

G. Determine the Tone of the dream

1. Did the dream produce fear, hopelessness, uneasiness, peace (or a lack thereof), anticipation, etc.?

2. Was the atmosphere of the dream: harsh, ominous, exciting, lighthearted, or neutral?

H. Patience and dream interpretation

We will not be able to interpret every dream we have or that another person brings to us. We may have to hold some of our own dreams for years before God grants the meaning.

1. Remember aggressive waiting and active feeding.

a) Active waiting

i. Meditation

ii. Lectio Divina

iii. Service and Fellowship

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

b) Active feeding

   i. Reading God's Word (parables)

   ii. Prayer (any type) and worship

   iii. Talking to a trusted advisor

c) Set aside a time and place. Create a protected and private place to commune in the spirit.

d) Release yourself from personal limitations.

e) Look for the spiritual power God created in the dream to be sensed.

f) Commune with God about the symbols He gave you.

g) Reflect on the learning process often, putting God in remembrance of what He said through this experience.

2. Keeping the soul in submission to the spirit.

I. Find the theme or plot of the dream

1. Write down the main facts.

   Daniel 7:1 “I understood the meaning, and I Daniel had a dream and I wrote down the main facts.”

2. Note the object or thought that occurs most often, or what object or thought remains with you when the dream ends.

3. Consider natural order. (For example, when a house is built, walls are put into place before the windows.)

4. What questions linger about the dream?

5. What are the most arresting images in the dream?

6. Do you have an immediate sense of the meaning?

7. What are your strongest associations (feelings, esteem, disdain) toward the individuals in the dream?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

8. Do any people symbolize something to you?

9. Is your feeling toward the people in the dream biblical?

10. What do you need to remember most about the dream?

11. Were certain things in the dream exaggerated—such as some physical item (person with a big nose, ears), emotion, or action?

    a) We must understand that dreams are like caricatures. They amplify certain aspects to get your attention.

    b) The exaggeration is not meant to say, “It’s exactly like this.”

12. Title the dream.

J. Learn to walk through the dream with the dreamer.

II. Release goals for interpretation and judgment

A. One way to miss the interpretation is to set goals on how the process will evolve or express itself.

B. Let go of any ego-feeding need such as performance.

1. The soul will provide many reasons to justify looking good—even to you.

2. However, the spirit will provide even deeper reasons that relate to integrity, if you so allow.

C. The momentary alignment of will and grace, of conscious pursuit and the energy of the spirit, require that no goal be on the horizon other than finding the true answer. Otherwise, in an immature state, the soul will rule.

D. Often what our soul may tell us is dreadful, what the spirit tells us is beautiful. Even others may see beauty in the very thing our soul abhors.

E. In the creative expression of dreams, our soul and spirit are intertwined. They operate in an endless cycle, but the spirit must rule the soul.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 3.5 *EXERCISE*: FIND THE FOCUS

Original Dream:

"I was in a car, but I was in the back seat trying to steer. Someone I knew was in the front seat sitting behind the steering wheel. This person was demanding that I drive, but I had to reach around the person to do so. It was very difficult to steer. Then the car had a flat tire, and I was the one who had to change the flat. When I got out of the car to do so, I noticed all the other tires were very low. I wondered why the owner of the car had been so neglectful."

Answer the following questions:

1. What would you title this dream?

2. What/who is the focus of this dream?

3. What are the sub-focuses of this dream?

4. What other details are important?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 4.1 INTUITIVE DREAM RECORDING

I. A new way to record—beyond straight lines (Non-linear)

A. Dreams operate outside the confines of human structures.

B. Just as we naturally recount dreams as stories within a linear framework, we also tend to write dreams in horizontal lines. (Linear: in a straight line; point by point; a logical sequence; “line by line.”)

C. Often problems arise as a subjective thinker records his or her dreams in an objective fashion.

II. Subjective recording methods

A. For those who find it challenging to function within linear lines of thought, avoid the normal, linear recording methods! Instead, try the following:

1. Ignore complete sentences or sentence structure.

2. Forget clearly composed paragraphs.

3. Classify things according to movement in space and time.

4. Categorize dream elements according to strong emotions or impressions.

5. Record the dream in a square, spiral, or concentric circle pattern (see examples).

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

6. Let the lines of the narrative meander over the page.

7. Write out different dream parts, such as scene changes on separate pieces of paper. Then staple them together to form sections like in chapters in a book.

8. Emphasize certain words by using larger or bolder script.

9. Use different styles of writing. For example, print some words, and use cursive for others.

10. Make a map of the dream, drawing lines or arrows to show the flow of the dream.

11. Be creative with doodle or stick figures.

B. Often, subjectively recording a dream allows us not only to capture the details of the dream—but to recall more vividly the feelings, sensations, and “knowings” that accompanied the dream.

C. By using only one type of recording or interpretive technique, we face the danger of becoming blinded by our tradition and, thus, missing the obvious.

D. No rule mandates that each dream must be a complete story—or even a complete sentence! Frequently dreams are simply a sentence fragment or a single word.

E. The placement of words on a page can have lasting impact. Therefore, how a dream is recorded—manner, layout, graphics, placement, visual balance—will become significant in gaining understanding from the dream.

F. Every dream has a unique atmosphere. Often the atmosphere is the only lingering memory upon awakening. This fact alone makes the effort to retrieve anything from the experience worthwhile. At such times, leaving the linear in order to journey to the subjective may be the only way to retrieve the dream or its significance.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

III. Different methods

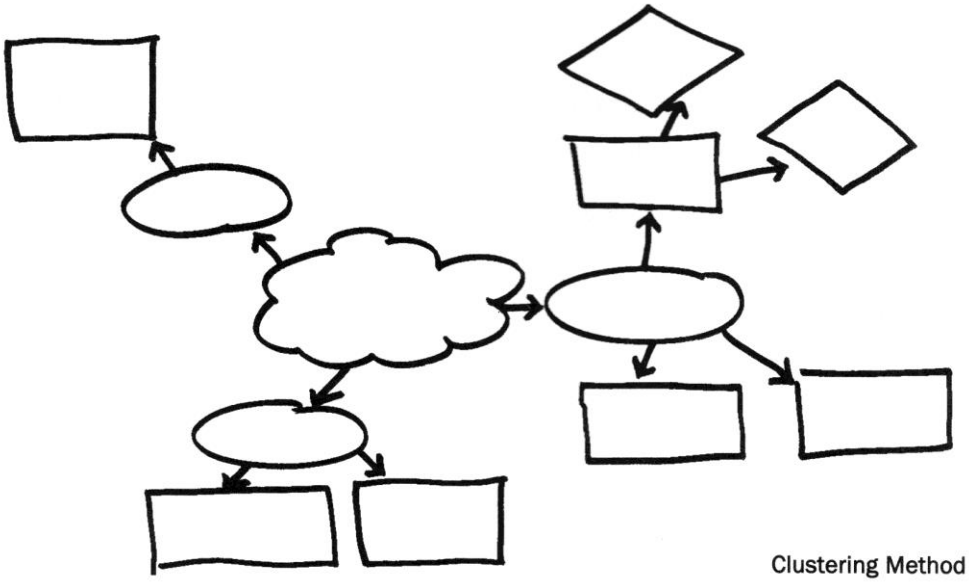
A. Clustering

1. Releases right-brain thinking

2. Clarifies the focus or theme

3. Enriches the dream by drawing out details and information

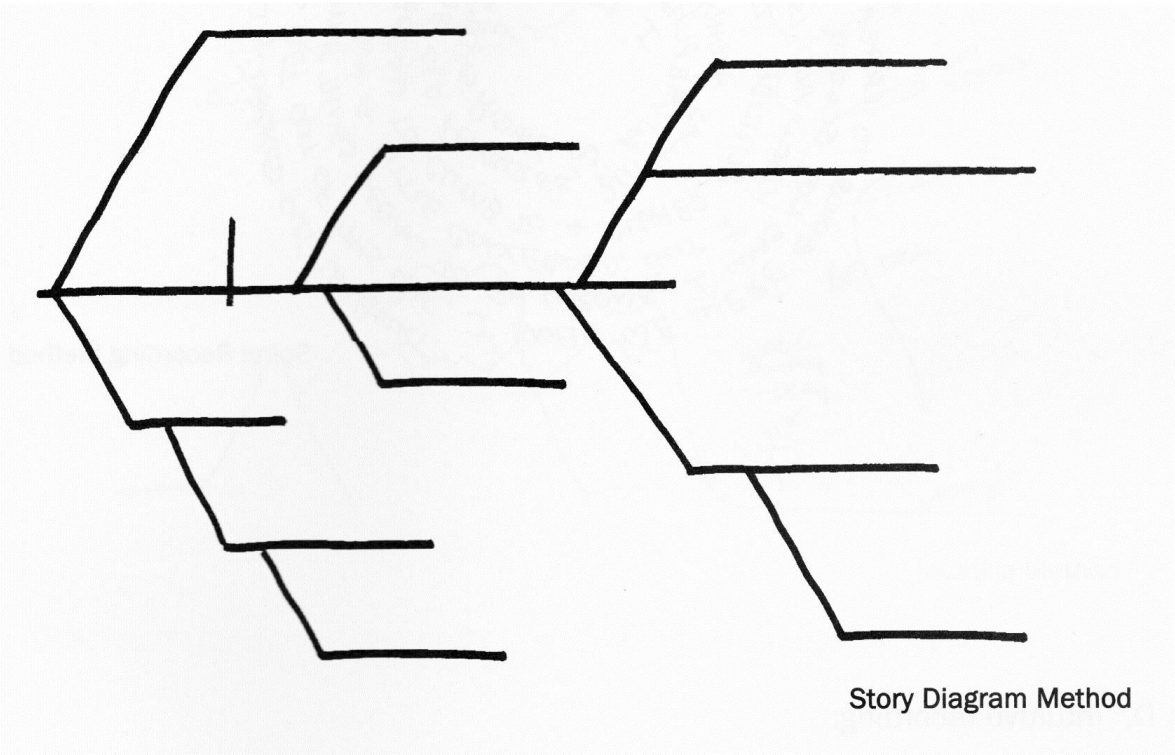
4. Unsticks linear thought patterns



B. Story Diagramming

1. Quickly records the dream

2. Clarifies the focus or theme



Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

C. Spiral Recording

1. Removes left-brain thinking paralysis

2. Develops right-brain, subjective thought processes

3. Helps in taking notes in meetings and recalling conversations

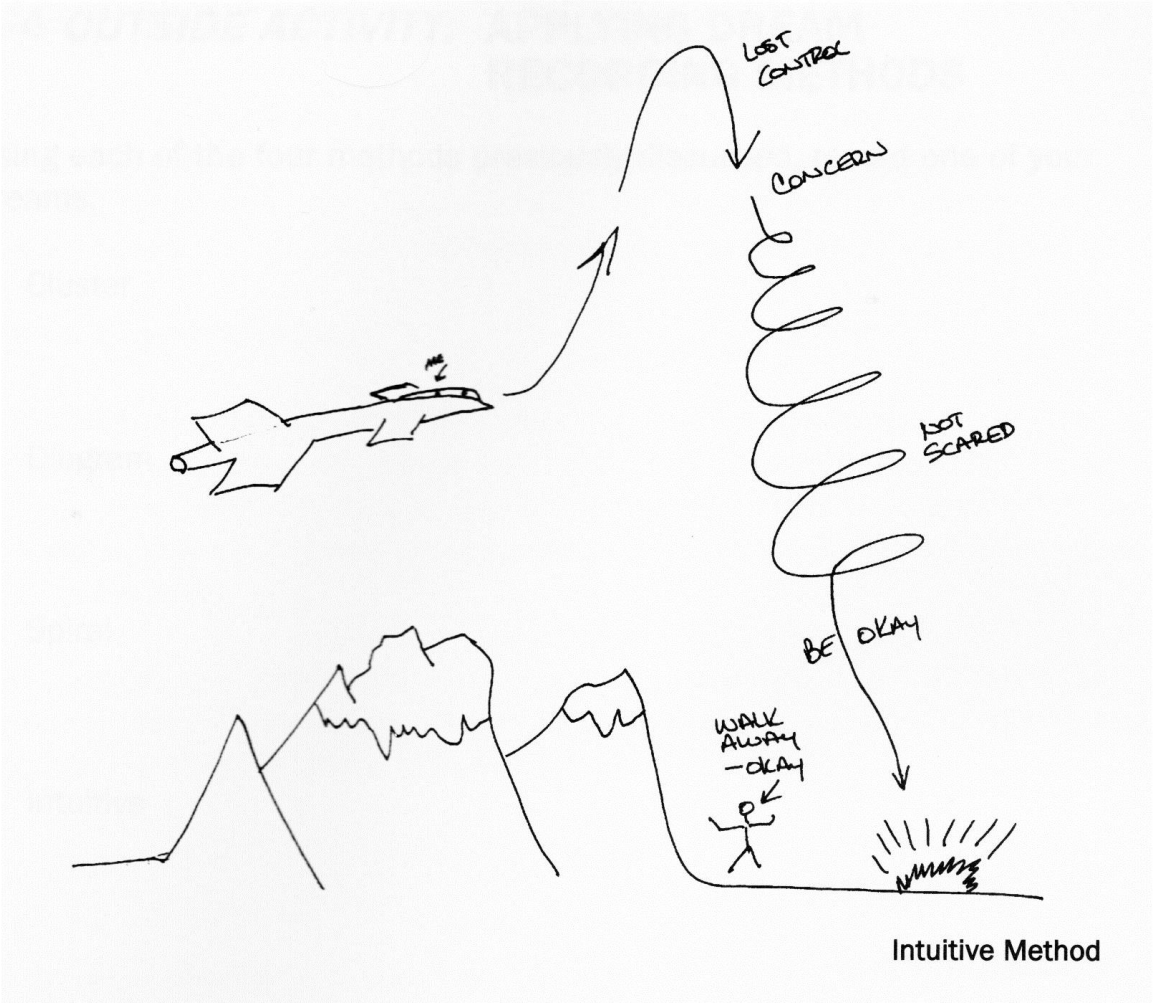
Spiral Recording Method

D. Intuitive Recording

1. Enables a person to quickly record the dream

2. Richly develops the right-brain hemisphere

3. Releases a “stuck” interpretation



Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 4.2 *OUTSIDE ACTIVITY:* DREAM RECORDING METHODS

I. Record one of your dreams using each of the four methods previously discussed.

A. Cluster

B. Diagram

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

C. Spiral

D. Intuitive

II. Which method do you prefer, or which do you find most helpful?

III. What surprised you about recording your dream using these four methods?

UNIT 4.3 REMEMBERING DREAMS

Job 33:14-17 "For God may speak in one way, or in another, yet man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering in their beds, then He opens the ears of men, and seals their instruction. In order to turn man from his deed, and conceal pride from man."

I. Practical help for Dreamers

A. Dreams seem to reside in a non-dimension, free from the limitations of time, space, and logic. When the dream enters into our memory, it moves into a world bound by time, space, and logic. Our minds then translate the dream into three dimensions, while our hands must translate the dream into the two dimensions of ink and paper.

B. Dream images are written in our minds with disappearing ink. If we do not re-experience them immediately, dreams become invisible as the fast turning pages of our waking consciousness take over our mind.

II. Tips to remember dreams

A. Ask the Holy Spirit to wake you up early. Establish a habit of getting up at a pre-determined time.

B. Set the alarm clock for the latest time you need in order to get to work, just in case you go back to sleep after He initially wakes you.

C. Between 4:00 and 5:00 a.m. is best, as most (though not all) dreams finish about that time.

D. Immediately write down any dreams.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

III. Creating a Dream Portfolio

A. Three-ring binders, manila folders, or clear plastic sleeves work well.

1. DreamloggR® dream application

B. You will probably go in and out of being organized.

C. Date and title each dream and start each dream on a new page.

D. In certain cases, you may want to group dreams by subject, symbol, image or intrinsic/extrinsic.

IV. Memory Exercises

We do not remember dreams because we have not been taught their importance or how to remember them. The process of remembering is similar to how revelation embeds itself in our conscious mind. A memory is a picture. We remember in pictures and every memory is a composed picture. Dreams are pictures.

A. Regularly practice the art of remembering. Start with both long and short-term memories as well as trying to recall events from a particular day.

1. Long-term memories are specific times in your childhood or any memory older than a year.

2. Short-term memories are those less than a year old. Even trying to remember details about yesterday is helpful.

3. Recall memories from today.

   a) What are you wearing right now?

   b) What was your boss wearing?

   c) What happened before noon?

   d) What happened after noon?

   e) Were there any special events in the day?

B. During a dream, we believe we are awake. Thus, dreams are spatial (that is, in boundless space) structures.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

C. The creation of imaginary space has been proven to help spatial recall. The development of spatial recall is crucial to any work with dreams.

D. Practice with helpful exercises.

1. ***Exercise 1***
   You are dreaming about looking in the front of the notebook for this course. You hold it in your hands turning it around, over and watching it rotate in your hands. What exactly does the front cover look like?

2. ***Exercise 2***
   Take an imaginary tour of a room in your house. Where are the windows? What curtains hang there? What is the design/pattern? What does the door to the room look like? Where is the door knob? What does it look like? Where is the furniture in the room? What color is each piece? In what condition is each piece? Is it a light room or a dark room? What are the walls covered with? What color are the walls?

V. Capturing the Twilight Time

A. The time just before going to sleep or the brief moments of waking may be called the "twilight time."

B. Prepare for sleep in peace. Consciously focus on the Lord and open yourself to hearing from Him.

C. Remind yourself that you want to wake up without the alarm clock, and that you want to remember the moment of your waking. You may set the alarm, but speak to God of your desire to awake without it (don't forget to turn the alarm off when you wake up).

VI. Five hindrances to dreaming

When memory is not the problem—
"I used to dream, but I haven't in a long time."

A. Our culture has stolen the relevance of dreams.

B. Dreams call the dreamer into action.

1. If we discount or ignore dreams, little by little things will become less clear.

2. This principle is explained in the book of Matthew.

   Matthew 13:12-13 "For whoever has, to him more will be given . . . but whoever does not have, even what he has will be taken away . . . Therefore, I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand."

C. God gives us dreams because when we listen to them, we change. Subsequently, His plans and purposes begin to unfold in us like a scroll slowly unrolling to reveal our life and destiny in Him.

D. There must be order in corporate prophetic utterances. Note the principle below.

   1 Corinthians 14:32 "And the spirit of the prophets is subject to the prophets."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

E. Issues of our heart that grieve the Holy Spirit.

Ephesians 4:30 “Grieve not the Holy Spirit of God.”

1. Bitterness, wrath, clamor, evil speaking, malice (Ephesians 4:26)

2. Going to bed with deep-seeded anger

   Ephesians 4:26b-27 “Do not let the sun go down on your wrath, nor give place to the devil.”

3. Pride

   Job 33:14-18 “For God may speak in one way, or in another . . . In a dream . . . In order to turn man from his deed, And conceal pride form man, he keeps back his soul from the Pit, And his life from perishing by the sword.”

4. Alcohol

UNIT 4.4 ACTIVITY: MEMORY EXERCISE

Pick a room in your house. Walk around in it. Notice every nook and cranny. Notice every piece of furniture, curtains, lamps, even the smallest things. The more detail you notice, the better. You may even touch or hold the object.

Now find a place to lie or sit down. Close your eyes and try to recall each detail. List 5-7 details in the room.

1)

2)

3)

4)

5)

6)

7)

Do this with a room in your house each day for a week. You may decide to do some rooms twice.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 5.1 WRITING A DREAM STORY (or "DREAM AMPLIFICATION")

A golden rule of dreaming is that we must keep the dream alive. We must conserve it and treasure it by holding on to that which often seems too elusive.

It is not unusual for it to be difficult to recognize the various focuses of the dream. In such cases it might be useful to turn the dream into a story. Write it out as if you were telling the story to your children or to another person.

By recording the dream in this manner we often are able to detect the interaction between ourselves, others, objects, and elements. It also helps us to remember things we might overlook otherwise.

I. What are some simple guidelines for transforming dreams into stories?

A. Think in terms of dream amplification. Like the Amplified Bible, you're going to amplify your dream.

B. Begin the dream in the classic manner with "Once upon a time…."

C. Exaggerate. What is small in the dream—write very small; what is large in the dream—make very large.

D. Describe the setting at length. It may seem like you are embellishing it, but this will aid you in remembering the atmosphere of the dream.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

E. Try to remember every detail about the clothing or the color of the elements. This will help you understand the “character” and metaphor.

F. Add dialogue to express unspoken feelings or thoughts.

G. Use descriptive adjectives and adverbs as much as possible. For example, “The tall captain quickly opened the heavy, oil-stained book.”

H. Place the story in past tense.

I. Add a moral to the story.

J. Title the story.

II. A dream told as an AMPLIFIED story. Much like the Amplified Bible is written.

Original dream:

> "My son and I were walking along a river. The sun was shining brightly on the water. As we were walking, my son suddenly commanded the water to rise, and it did. My son spoke again to the water and the water rose twice as high. We began to laugh."

The dream told as an AMPLIFIED story:

"Once upon a time, in a land that does not yet exist, a woman and her son were taking a walk along the deep blue river that ran by their house and calmly meandered on to the sea.

Walking barefoot in the deep green grass that carpeted the bank of the river was one of their fondest joys. It seemed like only yesterday when her son had to reach up to take her hand. Now she was the one who had to bend her arm upward to take his. He was growing in more ways than one.

Her son looked down to see a sight he had often seen when they took these walks. He silently watched as she tried to hide the tear that slowly wound its way down the lines on her face and past her gentle smile.

He often wondered what she was thinking during these moments. There were many things he questioned in life—but never her love for him…

Mothers are prepared for many unexpected surprises that come from their children, from frogs in the kitchen sink to tears in the new pants just purchased yesterday. But she was not prepared for what was about to happen.

Suddenly, almost impetuously, he looked at the river and commanded the water to rise. The God-given authority with which he spoke was almost as tangible as the rich red scarf she wore around her neck. As she turned to look at the river, it didn't surprise her to see the water begin to rise. He quickly commanded the water to rise again, and it rose twice as high. Joy began to flood over them—joy that only the Holy Spirit of God could bring."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 5.2 TWENTY CATEGORIES OF DREAMS

The following list is intended to aid in determining the type of dream encountered; this will foster the interpreting process. The list is not meant to state that there are only 20 kinds of dreams. Additionally, it should be remembered that dreams often overlap in categories.

1. Healing dreams

2. Flushing dreams

3. Calling dreams

4. Warning dreams

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

5. False dreams

6. Body dreams

7. Chemical dreams

8. Self-condition dreams

9. Courage dreams

10. Correction dreams

11. Direction dreams

12. Intercession dreams

13. Prophecy and revelation dreams

14. Dark dreams

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

15. Spiritual warfare dreams

16. Fear dreams

17. Inventions dreams

18. Word of knowledge dreams

19. Deliverance dreams

20. Soul dreams

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 5.3 SOUL DREAMS

Jeremiah 29:8 "For thus says the Lord of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed."

I. Those who have not been re-conceived by the Lord are subject to dreams of their own soul.

A. The lordship of Jesus allows us to receive insight from the Holy Spirit and to interpret dreams—dreams born of the spirit.

B. To the degree that we are ruled and influenced by the soul (mind, will, and emotions), we run the risk that what we are receiving is a dream, revelation, or interpretation of the soul.

1. Dreams come from one of three sources: God, the human soul, or the demonic realm.

2. For the unredeemed, the majority of dreams are from the soul—the mind, will, and emotions.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

II. Those whose father is the god of this world (2 Corinthians 4:4) are relegated, at best, to soulish interpretations.

A. Unless the Holy Spirit draws us into the Kingdom of God, all our interpretive models and symbolism will be taken from “The Tree of the Knowledge of Good and Evil.”

B. Soulish interpretive methods are accepted as legitimate in the secular arena and by some in the religious realm (i.e. Jung, Freud), with no recognition that, in fact, the interpretation belongs to God. Someone using one of these humanly devised models will not come to the same conclusion as one applying the principles of interpretation that are found in Scripture.

C. In other words, the soul guides those of this world while the Holy Spirit guides the people of God.

D. In the maturation process (continuum) - the more mature we become; the more words of God -and the less words of the soul- we speak.

E. Those that are of God’s light and household are unlimited in their interpretive potential due to God’s unlimited nature. They are privy to an infinite panorama of knowledge and understanding.

III. Typical Soulish Interpretations

Dream: Killing the Spiders

> "I was watching huge, ugly spiders cover part of the yard where my children were at play. I knew the children were in danger. I went to the store to get something to kill the spiders, but the store manager told me that for the continued safety of the children, I needed to get something to kill what the spiders lived off of. Then the children would be safe."

A. Soulish interpretation: The spiders are things that threatened her inner connection to the childlikeness hidden in her heart. The store manager is the parental nature within herself meant to keep her from harmful elements. This suggests, therefore, that she should look at things less visible, or internally, to see what she needs to change for her own good.

1. According to this interpretation, who is the focus of the dream?

2. What are the sub-focuses?

3. Who is the dream about?

B. Spiritual interpretation

1. What would you title this dream?

2. Where is the one who had the dream?

3. Who/what is the focus(es)?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

4. What are the sub-focus(es)?

   a) What are the spiders?

   b) Where are the spiders located?

   c) Who is threatened by the spiders?

   d) Who is the mother concerned for?

   e) Who is the store manager?

   f) Why look for the spider's hidden food source?

5. What is the interpretation of the dream?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 5.4 SPECTRUMS OF LIGHT

I. Spectrums of Light

I John 1:5 "God is light."

Genesis 1:3 "And God said, 'Let there be light.'"

A. He who is light said let there be light.

1. Light through a prism = a rainbow.

   a) Centuries ago, Isaac Newton discovered that light shining through a prism produced a wondrous effect—a rainbow.

2. When light shines through a prism, how many colors do you see?

   a) How many colors are there in a rainbow?

3. How many "Spirits of God" are there?

   Revelation 3:1 "And to the angel of the church in Sardis write, "These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are alive, but you are dead."

   Revelation 4:5 "And from the throne proceeded lightnings, thunderings, and voice. Seven lamps of fire were burning before the throne, which are the seven Spirits of God."

   Revelation 5:6 "And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

4. The seven Spirits of God:

   a) “The Spirit of the Lord shall rest upon Him,

   b) the spirit of wisdom,

   c) and understanding,

   d) the Spirit of counsel

   e) and might,

   f) the Spirit of knowledge

   g) and of the fear of the Lord” (Isaiah 11:2).

   Revelation 3:1 “And to the angel of the church in Sardis write: The words of him who has the seven spirits of God.”

5. Science reveals that an atom is composed of a nucleus and electrons. Even smaller particles (protons and neutrons) make up the nucleus.

   a) Particle physics has further discovered that protons and neutrons are a collection of extremely small light particles called “quarks.” Quarks have a constant interchange of even smaller substances called “gluons” and “mesons” which are comprised of color and anti-colors that are incessantly moving in and out of the quark.

   b) Think of this in terms of God’s first recorded words, “Let there be light.” This pronouncement created the substance from which all things are created. That substance is light.

      Romans 1:20 “For since the creation of the world His divine attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.”

II. Color Spectrums: Understanding Color

A. Why does color exist?

1. Is there a spiritual facet to color?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

2. Note the following:

   a) The stones on the breastplate of the High Priest of Israel were 12 different colors (Exodus 28). Why?

   b) The tabernacle's coverings were comprised of bright colors (Exodus 26), just as are the stones built into the walls of the New Jerusalem.

   c) The Apostle John saw a rainbow around the throne in heaven. Why?

      i. There are 24 colors/hues, around a color wheel and 24 elders around the throne (Revelation 4). Why?

   d) In fact, everything that God does is full of light and color. Why?

B. There are three color spectrums. Each has three primary and three secondary colors. The Additive, the Subtractive, and the Artist's spectrums.

   1. **The Additive Spectrum (Spirit)**

      a) **This spectrum deals with light**, not pigments.

         i. Primary colors: ***red, green, blue***

         ii. Secondary colors: ***yellow, cyan, magenta***

      b) This spectrum radiates color rather than reflecting or absorbing it.

      c) Combining the six colors results in white, or transparent, light (color).

2. **The Subtractive Spectrum (Soul)**

   a) When light illuminates an object, the colors that are seen are those that are reflected back to the eye.

   b) The object you see absorbs all other colors. Thus, colors are subtracted from those that are seen.

      i. Primary colors: ***yellow, magenta, cyan***

      ii. Secondary colors: ***red, green, blue***

   c) This spectrum **reflects color**.

   d) The colors combined construct an opaque black color in the center or middle.

3. **The Artist's Spectrum (Body)**

   a) The color that is seen is the color that is **absorbed by the object.**

      i. Primary colors: ***yellow, red, blue***

      ii. Secondary colors: ***orange, green, violet***

   b) This spectrum absorbs color. In other words, some colors become distinct as the object absorbs other colors from the light that shines on it.

   c) Together, the colors produce a color which is near black or very dark brown.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

C. Imagine if there were color spectrums for each of the three parts of man - spirit, soul, body.

1. What if the three color spectrums represent segments of our tripartite being
(I Thessalonians 5:23)?

2. When you study color in Scripture you find some very interesting parallels with color written of and these color spectrums.

a) **SPIRIT:** The three colors of the spirit are: red, blue, and green.

The three aspects of the spirit are: ***wisdom, communion (or revelation), and conscience.***

b) **SOUL:** The three colors of the soul are: yellow, magenta, and cyan.

The three aspects of the soul are: ***mind, emotions, and will***.

c) **FLESH:** The three colors of the body are: yellow, red, and blue.

The three aspects of the body are: ***flesh, blood, and bone***.

3. Jesus made a very interesting statement about light, and darkness within a person.

   Matthew 6:23 "If your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, great is that darkness."

   a) In making parallels with quantum physics, we can say that Jesus acknowledged the existence of "dark light."

   b) When we are ruled by our soul (mind, will, and emotions), the light of God shines less brightly within us. Consequently, we lack spiritual perception—we live in spiritual darkness.

      John 3:19 "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil."

D. In the three color spectrums, God shows us what it's like to be ruled by our spirit, soul, and body.

   1. The Additive Color Spectrum portrays being ruled by our spirit producing white light.

   2. The Subtractive Color Spectrum represents times when our soul rules over our spirit and body produces dark light.

      a) Walking in soulish things, in this darkness, will always result in walking in lower—or the absence of—spiritual perceptions.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

3. The Artist's Color Spectrum is not a criticism of artists – it represents being ruled by fleshly, carnal, physical desires and just as in the Artist's color spectrum it produces dark light.

   a) Anytime we are ruled by sensual passions, we will not walk in the true and full spiritual light that God has for us.

4. Picture the three parts of the spirit forming a triangle and the three parts of the soul forming another triangle.

   a) When you put the two triangles together it forms a star of David.

   b) When your spirit rules over you, the result will be white light in the middle.

5. You will also find anti-colors or what will fight you when you want to:

   a) Pray, commune with God or receive revelations from God, your mind will battle against you.

      i. It will tell you all the things you have to do

      ii. It will tell you why what you received is foolish

   b) When your conscience is wanting to nudge you one way or another your emotions will battle against you.

      i. It will make you feel that you should do the opposite or that you do not want to follow God's leading or nudging.

c) When you desire to exercise wisdom, your will battles against you

i. It will argue and cause you to feel that you do not want to do what God wants.

ii. It will try to tell you that the wisdom of God is ill logical.

E. Light and color must be very important to God - Everything is made from Light

F. God spoke and said, “Let there be light.” From the word of God, who is light, came all that was made. Everything is made from light!

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 6.1 FOUNDATIONAL ELEMENTS #1

Introduction: This section discusses the meaning of various symbols encountered in dreams. Therefore, they should be described as symbolic/metaphorical definitions.

I. Color

	Positive	Negative
Red:		
Blue:		
Green:		
Brown:		
Gold/Amber:		
Purple:		
Orange:		
Silver:		
Yellow:		
Pink:		
Grey:		
White:		

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

II. Emotions

A. What emotion did the dream evoke?

1. Keep in mind that you can correlate a color to some of the emotions.

2. For example: Was there a feeling of tension or aggression or harmony?

3. How did the people, or creatures, in the dream relate to one another?

III. Sexual Encounters

A. These may pertain to going back to old ways, or relate to old issues.

B. It can reveal things that come through the bloodline.

C. If it is with your spouse, it is often dealing with communication and increased intimacy.

IV. Transportation

A. **Vehicles** generally have to do with ministry or vocation.

1. Airplane:

2. Helicopter:

3. Automobile:

    a) Convertible:

4. Bus:

5. Truck; pick-up truck:

    a) Semi-truck, 18-wheeler:

    b) Tow truck:

    c) Fire truck:

6. Tractor:

7. Fred Flintstone car:

8. Mickey Mouse car:

9. Armored car:

10. Taxi cab:

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

11. Limousine:

12. Train:

13. Ships/Boats:

    a) Ocean liner:

    b) Tug boat:

    c) Sailboat(s):

    d) Riverboat:

    e) Speedboat:

    f) Submarine:

14. Bicycle:

15. Motorcycle:

16. Subway:

17. Chariot:

18. Stagecoach:

19. Spaceship:

20. Rollercoaster:

V. Buildings

A. Meaning often related to building's purpose.

1. House:

   a) Two-story house:

   b) Buying, or living in, the house of a known person in the ministry:

2. Castle:

3. Mobile home:

4. Tent:

5. High rise buildings:

6. Office building:

7. Hotel:

8. Mall:

9. Stadium:

10. Country general store:

11. Hospital:

12. Auto repair shop:

13. Gas station:

14. Shack:

15. Farm:

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

16. Barn/Warehouse:

17. Amphitheater:

18. Theater:

VI. People

A. Is the person known to the dreamer?

Ask the following questions:

1. How are they connected to the dreamer?

2. What is their name?

3. What stands out about them?

4. What does the person portray in the dreamer's life?

5. What spiritual quality do they portray?

6. Does the dreamer like, dislike, or is neutral toward them?

7. Has this person appeared in other dreams?

B. Is this a person unknown to the dreamer?

1. How would they be described?

2. From their actions or manner, what name could they be given?

3. What role do they play in the dream?

4. Does the person exude any qualities—positive or negative?

C. Faceless people

1. Is the person's countenance dark or light?

2. What feeling or tone does this person exude or add to the dream?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

3. Does this person seem to hinder or help the dream's direction?

4. Does the person display any special powers or heavenly qualities?

D. Named persons

1. The name may be the meaning of the dream.

2. Is the name in scripture?

3. Their name may be a prophetic pointer to what is going to happen.

4. The name of the position they hold, or represent, is significant.

E. Dead person showing up

UNIT 6.2 *EXERCISE:* NAME, POSITION AND PERSON DREAMS

I. Meaningful name dream

Helpful background information: The woman who had this dream had been seeking God concerning whether or not to sell her house. She was very concerned that she would make the wrong decision and miss God's will.

"In my dream a woman named Ann came to my door and handed me a bouquet of flowers. They were probably the most beautiful flowers I had ever seen. I was stunned and could not figure out why she had given these to me."

II. Positional meaning of a person dream

"Last night John Paul came and sat in a chair in my living room. For the longest time he seemed to be thinking about something. He then said, 'Many people desire to know the deeper things of God, but few stir themselves up to go after Him. Once He has left their door, they simply go back to sleep and miss His Divine Presence.' John Paul then got up and said it was time for him to go."

III. The name of the position dream

"I keep having dreams where I get upset with my father. He does things that I feel are either inefficient or don't make sense. In this most recent dream, my father was taking me to get my car. I knew the streets we needed to take to get to it. But we went several streets out of the way. We then went down a one-way street that was taking us in the wrong direction. Finally, we parked several blocks away. By this time, I was so frustrated that I hastily told him I'd just get out and walk the rest of the way."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 6.3 FOUNDATIONAL ELEMENTS #2

I. Foundational Elements of dreams

A. Objects or implements

1. Knife:

2. Sword:

3. Gun:

4. Dart:

5. Ring:

B. Clothing

1. Coat:

2. Swimwear:

   a) Speedo:

3. Shorts:

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

4. Cultural clothing:

5. Wedding dress:

6. Shoes:

7. Clothing that doesn't fit:

C. Creatures

1. Snake:

   a) White snake:

2. Horse:

3. Ox/cow:

4. Rat:

5. Spider:

   a) Web:

6. Bee/hornet:

7. Flies:

8. Wolves:

9. Black Panther:

10. Tiger:

11. Eagle:

12. Sheep:

13. Goat:

14. Donkey:

15. Mule:

16. Octopus:

17. Alligator:

18. Elephant:

19. Whale:

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

20. Bear:

    a) Polar bear:

21. Cats:

    a) Black cat:

22. Monkey:

23. Frog:

D. Weather

1. Storms:

2. Clouds:

3. Tornadoes:

4. Wind:

5. Rain:

6. Earthquake:

7. Snow:

E. Rooms in a house

1. Bathroom:

    a. In public:

2. Kitchen:

    a) Restaurant kitchen:

3. Dining room/eating:

4. Attic:

5. Basement:

6. Bedroom:

7. Windows:

8. Foundation:

9. Roof:

10. Hallway:

11. Staircase:

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

12. Elevator:

13. Front porch:

14. Back porch:

15. Garage:

16. Atrium:

17. Garden:

F. Body parts

1. Thigh:

2. Nose:

3. Hand:

4. Arm:

5. Teeth:

   a) Eye teeth:

   b) Wisdom teeth:

6. Immobilization of body parts:

7. Beard:

8. Hair:

9. Nakedness:

10. Neck:

11. Side:

G. Crops

H. Money:

I. Repeated activities:

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

J. Life seasons

1. Life seasons may include former places you have been/lived, and/or former schools, tests, jobs, etc.

2. A dream about a previous home:

K. Trees:

L. Flying:

UNIT 7.1 *EXERCISE:* SYMBOLS AND FIVE SCENES

Use the following dream to apply the methods and insights you have learned thus far in dream interpretation. Note the important symbols by writing above them their meaning.

First Scene

My son and I were walking along a river. The sun was shining brightly on the water. As we were walking, my son suddenly commanded the water to rise and it did. My son spoke again to the water and it rose twice as high. We began to laugh.

Second Scene

My two sons, my daughter and I were in the water. It was dark (dusk), and you could see many trees in the water. This surprised us. We were going very fast. All of us were lying on top of the water on our stomachs. It seemed like we were moving very fast, like a car zigzagging around trees. I knew there was danger because of our speed and that if we hit one of those trees, we would be killed instantly. But all we had to do was stick out our hand, and that protected us from hitting the trees. Light came off our hands.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Third Scene

I was sitting alone on a couch by a window. In the room there were volumes and volumes of books. I had just said good-bye to my husband. I was looking out the window, watching my husband and another man get into the car with their suitcases. I knew they were leaving for a very long time. As they were getting into the car, God spoke to me. He told me to hurry to stop them in order to warn them that Satan was causing them to forget something very valuable. So I ran downstairs and outside to tell them. They left the car running and ran back into the room where the volumes of books were. I was sitting outside the room on the stairway, and I began to notice that both sides of the walls were covered with family pictures. Then I realized the person in the pictures was me—but as a child. I took more pictures down. They were not pictures of me, but of families. They were framed in beautiful gold frames.

Fourth Scene

My children and I were sitting in a cafeteria eating with other mothers and their children. Right in the middle of the meal, some of us got up, knowing it was time to leave and go into battle. We were scared. My kids and I were walking along the river (each mother had her own horse). This time there were many people. Several groups of men were sitting around (Indian-style) in individual ponds. I knew these men were important in Christian circles. As my children and I were walking along the river, we decided to stop and observe them. We walked up to one group of men that were sitting around a pond.

Each of them had a ring on his finger. The rings were silver with writing on them. The writing was not in English. They all took their rings off. They decided to ask God to change the writing on their rings, as they dropped the rings into the pond. The rings were in the water for only a few seconds. Then the men looked at the rings, but nothing happened. The kids and I were very depressed, because we knew God could do this, although He wouldn't do it for them. The men looked at us and said that this was nonsense.

Fifth Scene

I was standing in line at the river with my kids and other mothers with their kids. It was sandy, cold and dark. We were all scared, because we had to get into the water. Some mothers were more scared than others. One mother was standing in front of me, expressing her fear. She somewhat resented that I was less scared than she was. She knew I had been in the water and that God protected me. We stopped talking, and she walked over to her children to tell them to get into the water. The water was moving rapidly. I was moved by her faith. At that moment, God spoke to me and said that He was going to raise this woman up due to her act of faith. She chose God over her kids, and He was very pleased with this. I came out of this dream speaking in tongues. It was my prayer language—but richer and fuller. I couldn't control it.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 7.2 COMPARE AND CONTRAST

Dreaming, and simply knowing a little more about how and why we dream, opens a whole new world of the spirit to us: A world full of insight and revelation, an infinite world where we are not restricted by our personal limitations, a world we can remember, and a world filled with dream hints, panoramic landscapes, and emotions just as real as the ones you feel every day in your awake world. In all dimensions of our life, we live and move and have our being in God. What a grace God has shown us that He would communicate in this manner with us nightly!

I. To "*contrast*" is to compare or appraise in respect to differences between two objects, ideas, people, places, etc.

Without being aware of it, we often use contrasts to give greater definition to various elements in our dreams.

A. Contrasting allows us to differentiate between the reasons why the Holy Spirit chose to show us one element in a dream versus another.

B. The key to making use of contrasts is to start with the focus of the dream and work outward to the various sub-focuses and other important details.

C. From this point we can ask, "Why this and not that? What would be the difference if this element were changed to another element?"

D. Another key is **absolute honesty**. The dream may disclose a weakness in our lives that God needs to reveal and, therefore, to strengthen or to heal.

1. For example, if we see ourselves riding a bicycle, and yet we think our gift is stronger than what a bicycle represents, we may be tempted to change the meaning of the dream to soothe our ego.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

2. In such cases, we may change the dream's interpretation to mean something about our lifestyle needing to become more leisurely and miss the rest of our life being altered for God's glory.

II. "Group Bicycling" Dream

"Several of us were riding bicycles together. We were going up to the top of a high mountain. We were on a very tight schedule, because we had to make it up before dark. As we approached the first incline of the foothills, which eventually led to the mountain we were going to ascend, one of my friends had a flat tire. He told us to go ahead and he would catch up. Since he was an experienced cyclist, I didn't hesitate to continue. I thought my being in the lead would challenge his need to be in command, and that he would work harder to catch up quickly.

As we made our way up to the midway point of the mountain, several cyclists one-by-one began to drop out. Some had equipment problems, and others had physical problems. One guy had pulled a groin muscle. Also, my friend had not caught up with us.

I felt really lonely. I wondered if even I would be able to make it. And even if I did, would there be anyone who would make it with me?"

III. Interpretation

A. Is the dreamer observing, participating, or the focus?

B. Who or what are the sub-focuses?

C. Other important details?

IV. Contrasting

A. What is the difference between cycling and driving a car?

B. Why cycle up a mountain and not simply across the country or in a triathlon?

C. How does the dream change if they are cycling down the mountain rather than up?

D. How does the dream change if no one drops out?

E. What difference would it make if those in the dream were old and not the young age they are at the time of the dream?

F. Why weren't any colors mentioned? Does it mean it was a spiritual warfare dream?

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

V. Know what side of the coin the symbol represents

A. Contrasting is one way to discern whether the symbol represents the dark side (this is a caution or warning) or represents the light side (something with a godly purpose).

B. Is a speeding car representative of going too fast or of God's purpose happening quickly?

VI. Conclusion

A. By working with contrasts, we are able to recognize discriminating comparisons the Holy Spirit has given in using this particular element and not some other element in the dream.

B. Contrasts will allow us to grow in our understanding of the subtleties of the Holy Spirit—not only in this dream, but in dreams to come. Consequently, this understanding will be transferred by the Holy Spirit to our dream interpretive process.

UNIT 7.3 *EXERCISE:* INTERPRET TWO DREAMS

Dream #1: This dream was submitted by a 30-year old single female who is employed by a ministry.

"I am in a health club, wearing a white, waist-length coat that is soft, very polished and sleek-looking. A group of muscle men walk into the gym wearing only Speedo-like short. Immediately, I sense something is very wrong. Suddenly the scene shifts to the office where I work. I am standing alone in a corner still wearing my coat. My boss and his wife are standing in the other corner when, out of the air, the same muscular men appear. They stand in the center of the room, each holding a very heavy barbell (approximately 250 lbs. each). I knew they were trying to kill us, and would attempt to throw the weights at us, thus trying to crush us. My boss quickly stood in front of his wife to protect her. A man threw a weight at them, and it lightly grazed his left shoulder, but did not hurt him.

Meanwhile, a very big man saw me; he signaled two other men—one to his right and one to his left—that were also in the room. I knew that they wanted my jacket. As they began to come towards me, I knew that they would rip the jacket off me—perhaps even going as far as shredding it, just to get it."

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Dream #2: This dream was submitted by a 40-year old pastor's wife.

"In my dream I had a fourth child (I actually only have three). About one week later, I had this dream again but this time it continued and developed. I had indeed given birth to a fourth child, but had forgotten about the baby. I began to panic because I was certain that after this long time the baby must be dead. I remembered not having fed and checked on it for a long time. I started grieving and longed to hold my baby in my arms. My husband and a few other friends began looking for the baby; but I could not remember where I had laid it. I was in a fairly large building with many rooms. We all started searching the building, room by room. Finally we came to a room where there was a bed angled out from the corner into the room. On the bed was a pile of dirty, tattered blankets and rags. I was afraid that the baby was under the rags and was dead. I stayed by the door because I was afraid that there would be a bad odor by now. The people looked under the rags. The baby was not there. At one point, I began to hope that the baby cried and someone heard it and rescued it. Possibly the child was not dead; someone else was caring for it. The dream ended.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 8.1 FOUNDATIONAL ELEMENTS #3

I. Numbers: Everything that God does is perfect.

Isaiah 40:26 "Lift up your eyes on high, and see who has created these things, who brings out their host by number; He calls them all by name, by the greatness of His might and the strength of His power; not one is missing."

Job 28:24-25 "For He looks to the ends of the earth, and sees under the whole heavens, to establish a weight for the wind, and apportion the waters by measure."

Psalm 147:4 "He counts the number of the stars; he calls them by name."

Luke 12:7 "But the very hairs on you head are all numbered. Do not fear therefore; you are of more value than many sparrows."

Psalm 90:12 "So teach us to number our days, that we may gain a heart of wisdom."

A. Scripture notes the order and complexity of the universe.

1. God is fully aware of, in complete control of, and totally involved in, His creation. Thus, they point out aspects of God's sovereignty.

2. Scripture also uses the term "number" to emphasize the perfection of God's acts.

B. The Bible makes use of specific numbers in various ways: the literal, the literary, and the symbolic.[23]

1. **Literal**

2. **Literary**

[23] Leland Ryken, James Wilhoit, Tremper Longman, editors, *Dictionary of Biblical Imagery* (Downers Grove: InterVarsity Press, 1998), pp. 599-600.

3. **Symbolic**

   a) For noting immeasurable amounts

   b) Numbers were used figuratively and poetically in order to give unique meaning and understanding to ideas or concepts.

      For example, consider the number "four":

      i. The vision in **Zechariah 6:1-5** refers to four chariots which are symbolic of the "four spirits of heaven."

         - This also symbolizes God's omnipotence; it covers the earth (v.5 "And the angel answered and said to me, 'These are four spirits of heaven, who go out from their station before the Lord of all the earth.'").

      ii. Also consider the use of the number four in **Matthew 24:31**, "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."

II. The symbolic use of numbers in the Bible

A. For the cultures of the ancient Near East, numbers had a quantitative (literal) as well as a qualitative (symbolic) value.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

B. The practice developed of assigning numerical value to the letters of the Hebrew and Greek alphabets.[24]

1. The number value of words is determined by adding the numbers represented by the letters.[25]

   For example, the Greek name for "Jesus" totals *888*.

2. A clear example is found at Revelation 13:18, "Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is *666*."

   Verse 17 says "the name of the beast, or the number of his name." Thus, the number refers to a specific person.

3. Consider the number "seven." It is used from Genesis to Revelation, often with symbolic meaning. Seven is the number of *perfection* or *completion*.

   a) In Genesis chapters one and two, the "seven days of creation" establish the seven day week.

---

[24] Del Washburn, *Theomatics II*, (New York: Lanham Publishers); and by the same author, *The Original Code in the Bible* (New York: Lanham Publishers); Gordon Lindsay, *God's Plan of the Ages* (Dallas: Christ for the Nations, Inc., 1979).

[25] Paul Spilsbury, *The Throne, The Lamb & The Dragon: A Reader's Guide To The Book Of Revelation,* (Downers Grove: InterVarsity Press, 2002). The author refers to "the ancient practice . . . in which Hebrew and Greek letters of the alphabet were also used as numerals. For example, the first letter of the Greek alphabet, *alpha*, could stand for either "a" or 1. *Beta* could be either "b" or 2, and so on, until *iota* which is either "i" or 10. After that each new letter increases by ten. *Kappa* is 20, *lambda* is 30, and so on up to 100. After that each new letter increases by one hundred. Thus, any combination of letters could be number or a word, with the result that people often took the time to note the relationship between words and numbers." p. 101.

i. “The symbolism of completeness occurs in a wide variety of uses of the number seven. For example, sprinkling the blood of a sacrifice seven times (Lev. 16:14, 19) indicates complete purification. The seven “eyes of the Lord, which range through the whole earth” (Zech. 4:10 NRSV) indicate the completeness of God’s sight of everything in His creation.”[26]

b) Seven is used most often in the book of Revelation. The book is organized in sevens.

ii. The letters written to seven churches in chapters two and three represent all churches.

iii. The seven “spirits of God” (1:4; 4:5); seven seals (5:1); seven angels with seven trumpets (8:2).

III. The symbolic meaning of numbers

A. God will use numbers as symbols in dreams and visions (Genesis 40 & 41; Daniel 4; and throughout Revelation).

B. Numbers may have a symbolic intent such as the meanings in the chart below. They may also refer to scripture texts.

[26] ibid, *Dictionary of Biblical Imagery*, p. 774.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Significant Number Dream:

"When the dream began, I was walking out of church, and I met the pastor as he was coming out of a meeting with the elder board. I noticed he was wearing a brown suit and white shirt. Everyone looked disturbed. I asked him if everything was alright. He replied, 'I need to get to the restaurant by 5 o'clock.' I drove out of the parking lot behind two elders who were in a dirty gray car. It had mud splatters on the windshield. As we were going down the highway they signaled to make a turn onto Highway 13. The dream ended."

NUMBER CHART

NUMBER	MEANING
1	God
2	Multiplication/Division
3	Godhead (Triune God)
4	God's creative works
5	Grace/redemption
6	Man
7	Perfection/completion
8	New beginnings (Teacher)
9	Judgment (Evangelist)
10	Journey/wilderness (Pastor)
11	Transition (Prophet)
12	Government (Apostle)
13	Rebellion
14	Double anointing
15	Reprieve/mercy
16	Established new beginnings
17	Election
25	Begin ministry training
30	Begin ministry
37	Firstborn/prime number (3x37=111)
40	Generation and completed rule
111	My Beloved Son
120	End of flesh
153	Kingdom multiplication
666	Full lawlessness
888	Resurrection
1500	Light, power, authority (same equivalent)

Del Washburn, *Theomatics II,* 1994, Scarborough House Publishing, ISBN 0-8128-0422-2
E.W. Bullinger, *Numbers in Scripture*, reprinted 1894, Kregel Publishing, ISBN 0-8254-2204-3
Gordon Lindsay, *God's Plan of the Ages*, 3rd Edition, 1979, Christ For the Nations Publishing
John J. Davis, *Biblical Numerology*, 1989, Baker Publishing, ISBN 0-8010-2813-2.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

IV. Word-play and Puns

A. God's use of puns and word-play in scripture and in dreams.

1. To employ puns and double meaning words requires a very subtle use of language that depends on such factors as spelling, sound, and definition.

2. The effectiveness of puns and word-play is lost when translated into another language.

3. The Bible has many instances of puns and word-play that are not recognized due to the translation process.

B. Biblical examples

1. **Jeremiah 1:11-12** ". . . 'Jeremiah, what do you see?' And I said, 'I see a branch (rod) of an almond tree. Then the Lord said to me, 'You have seen well, for I am ready (watching) to perform My word.'"

   a) The word for "almond rod" is *saqed*, and the word for "watching over" is *soqed*.

2. In **Amos 8:1-3**, the prophet is shown basket of "summer fruit" (*qayis*) and "the Lord said to (him), 'The end (*qes*) has come upon my people Israel.'"

3. In **Matthew 3:9b**, Jesus says "God is able to raise up children to Abraham from these stones." This is a word-play on the Hebrew words for children, or sons (ben), and stone (eben).

4. There is the stylistic peculiarity of John 21:15-17 where there are two different Greek words each for *"love," "know," "feed,"* and *"sheep."*

PUNS AND DOUBLE MEANING WORDS CHART

WORD	MEANING
PLANE	Level place
PLANE	Airplane
PLAIN	Common
PURPOSE	Goal or intent
PORPOISE	Ocean dwelling mammal
LOCK	Closed to keep others out
LOCK	A large channel, changing water levels
C-Section	Forced birth of a baby
See-Section	Forced spiritual birth of seers
TAIL	The end part of an animal
TALE	A fabrication of falsehoods
LEVEL	Balanced
LEVEL	To speak the truth
EXPLOSION	Destruction
EXPLOSION	Sudden growth
FORMICA	Laminated plastic surface
4-MICAH	Chapter 4 of the book of Micah
4-MICAH	For the benefit of Micah
BUFFALO	A city in New York state
BUFFALO	To bewilder or baffle
BUFFALO	Large shaggy-mane bison
RED	A color
READ	To be finished reading

www.cooper.com/alan/homonym_list.html

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 8.2 LUCID DREAMING AND ALTERING DREAMS

I. What is Lucid Dreaming?

A. Lucid means to have clarity of thought and full use of one's faculties.

B. Lucid dreams are the more memorable dreams we have. They may actually be closer to a vision than to a dream, because of their vividness and clarity.

C. Lucid dreaming is to have a measure of conscious activity and control in our dreams.

1. It is the ability to change a dream that you do not like.

2. It is also the ability to change a dream that you do like.

3. If the dream is in color and, thus, given by God, you do not have the ability to change it.

D. It is in the lucid state of sleep that we leave this present earthly dimension and enter into the realm of the Spirit—a great realm for creativity.

1. Samuel Taylor Coleridge wrote the poem *Kubla Khan* from a dream in which he said he heard all 200 lines of the poem.

2. Sir Walter Scott wrote, “I should have lost many a good hit, had I not set down at once things that occurred to me in dreams.”

3. Rembrandt painted many of his paintings from elements he saw in dreams.

4. George Fredrick Handel wrote *The Messiah* because he first heard it in a dream.

5. It has been reported that many successful people use lucid dreaming to rehearse for success in their waking life.

6. Lucid dreaming is an extraordinarily vivid form of mental imagery.

7. Flying dreams are a form of lucid dreaming, particularly those where the dreamer controls the flight.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

II. Finishing an incomplete dream

A. Dreams can leave us with a sense of unfinished business, especially when we awake before the dream has ended.

B. **Resolve**: You must have an inner craving to know the interpretation.

C. **Respond**: Pray and ask the Lord to bring back to your spirit what He wanted to communicate to you.

D. **Remember**: Try to recall your dreams, because focus issues, themes, or plots of dreams will often be repeated over several nights.

D. **Replay**: Repeat the dream in your mind.

III. The spiritual world may be changed in our dreams

A. Sometimes a dream will reveal Satan's plan or will be about an issue of spiritual warfare.

B. We can dialogue with others in our dreams. In color dreams, these "others" are often angels.

In dark dreams or spiritual warfare dreams, others can often be demonic beings, even if they look quite attractive or, conversely, resemble insects or animals.

C. As we become more skilled at discerning the people in our dreams, we will actually be able to fight against demonic forces.

D. As we learn to change dark dreams and spiritual warfare dreams, we will notice that when they are changed to God's purposes the dreams will also transform from dark or black and white dreams into full blown color.

IV. The entire purpose is to advance God's Kingdom <u>and reach your purpose</u>.

A. Lucid soul dreams often reveal to us a weakness we have.

B. As we address these weaknesses, we become spiritually stronger and more sensitive to the convicting power of the Holy Spirit.

C. We must repent and ask God to remove the issues from our heart and the habits that draw us to respond or think in that manner.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

V. Preparing yourself for lucid dreaming: Do you really want to remember your dream?

A. Ask the Holy Spirit to increase the level, intensity, and clarity of your dreams.

B. Be consistent in going to bed with the intent of recognizing when you are dreaming.

C. In the early stages, we often wake ourselves up when we recognize we are dreaming.

D. Before you go to sleep, ask the Holy Spirit to help you stay in the dream until you learn and respond properly to His purpose for the dream.

E. Try to form a habit of never going to sleep anxious.

F. Meditate on an attribute of God. Consider one of His names and what it means.

G. Imagine the Holy Spirit hovering over you. Taking the chaos out of your life, and bringing order to it as He brought order to the chaos of the Earth—for you were made of dust.

Genesis 2:7 "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being."

H. Feel the Holy Spirit breathing over you, blowing all the dust out of your life. Remember, God wants you to walk in the spirit and to live in the spirit.

I. Remind yourself that God wants His Spirit to blanket you and tell you the things hidden deep within His heart.

1 Corinthians 2:10 "But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God."

VI. How will you know that you are developing in lucid dreaming?

A. You will start to remember former dreams in the current dream you are having.

B. You may find yourself in the dream saying, "I've dreamed this part before."

C. You will begin to recognize patterns of people, places, and things and who or what they represent as you are dreaming.

D. You will begin to influence events in the dream rather remaining as a passive responder.

E. One very high level of lucid dreaming is interpreting the dream while you are having it.

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 8.3 PARABOLIC PRINCIPLES IN DREAMS

A vitally important way to understand how to interpret dreams is to study all the dreams, visions, and parables in the Bible—especially the ones that are interpreted.

I. You will learn by the Spirit the interpretive principle that God uses when parabolically communicating.

II. Dreams are God's night parables.

Matthew 13:34 "All these things Jesus spoke to the multitude in parables, and without a parable, He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: 'I will open my mouth in parables; I will utter things kept secret from the foundation of the world.'"

A. In using parables as a teaching method, Jesus was fulfilling Old Testament prophecy (v. 35 is a quotation of Psalm 78:2). The Messiah would speak to the crowds with "dark sayings." But since they seriously doubted (as opposed to honest uncertainty) or rejected Him, even with the evidence of signs and wonders, His teachings would seem "difficult and obscure."

B. The truths that Jesus spoke were understandable to those who had faith in him and sincerely desired to comprehend and value His message. Insight into the meaning of the parables is a result of faith in, and passion for, Jesus.

C. The same practical and spiritual principles that apply to the parables apply to dreams.

The Eight Kingdom Parables of Matthew 13

Matthew 13:34-35 "All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet saying, 'I will open My mouth in parables; I will utter things kept secret from the foundation of the world.'"

Matthew 13:51 "Jesus said to them, 'Have you understood all these things?' They said to Him, 'Yes, Lord.'"

Matthew 13:3-23 "Then He spoke many things to them in parables, saying: 'Behold, a sower went out to sow. And as he sowed, some seed fell by the wayside; and the birds came and devoured them. Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no deep earth. But when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them. But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. He who has ears to hear, let him hear!' And the disciples came and said to Him, 'Why do You speak to them in parables?' He answered and said to them, 'Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him . . .

"'Therefore, hear the parable of the sower: When anyone hears a word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was son in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.'"

TITLE:

_____

THEME/PLOT:

_____

_____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

VERSE	FOCUS	SUB-FOCUS	METAPHOR	MEANING
Matthew 13:4,19	SEED	WAYSIDE	Birds devouring the seed	He hears but does not understand; evil snatches away the word out of the heart.
Matthew 13:5,20-21	SEED	STONY PLACES	Quick fruit, but shallow sun-scorched earth	He hears the word, but tribulation and persecution causes it to wither for lack of deep roots.
Matthew 13:7,22	SEED	THORNS & THISTLES	Thorns springing up to choke the seed	He hears the word; cares, concerns, riches choke out life.
Matthew 13:8,23	SEED	GOOD GROUND	Yields crop	He hears and understand the word; fruit; 100-fold, 60-fold, 30-fold

A. What is the key word that unlocks the secret to good soil?

_____

B. What then is the application of _____ to our dreams and visions from the Lord?

Matthew 13:24-30,36-43 “Another parable He put forth to them, saying: ‘The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, ‘First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.’’

Then Jesus sent the multitude away and went in to the house. And His disciples came to Him, saying, ‘Explain to us the parable of the tares of the fields.’ He answered and said to them: ‘He who sowed the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!’”

TITLE:

_____

THEME/PLOT:

_____

_____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

FOCUS:

SUB-FOCUS:

METAPHOR:

MEANING:

Matthew 13:31-32 “Another parable He put forth to them, saying: ‘The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree so that the birds of the air come and nest in its branches.’”

TITLE:

_____

THEME/PLOT:

_____

_____

FOCUS:

_____

_____

SUB-FOCUS:

_____

_____

METAPHOR:

_____

_____

MEANING:

_____

_____

_____

_____

_____

_____

_____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Matthew 13:33 "Another parable He spoke to them: 'The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.'"

TITLE:

_____

THEME/PLOT:

_____

_____

FOCUS:

_____

_____

SUB-FOCUS:

_____

_____

METAPHOR:

_____

_____

MEANING:

_____

_____

_____

_____

_____

_____

_____

Matthew 13:44 "Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field."

TITLE:

_____

THEME/PLOT:

_____

_____

FOCUS:

_____

_____

SUB-FOCUS:

_____

_____

METAPHOR:

_____

_____

MEANING:

_____

_____

_____

_____

_____

_____

_____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Matthew 13:45-46 "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it."

TITLE:

_____

THEME/PLOT:

_____

_____

FOCUS:

_____

_____

SUB-FOCUS:

_____

_____

METAPHOR:

_____

_____

MEANING:

_____

_____

_____

_____

_____

_____

_____

Matthew 13:47-50 “Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked form among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

TITLE: _____

THEME/PLOT:

_____

_____

FOCUS:

_____

_____

SUB-FOCUS:

_____

_____

METAPHOR:

_____

_____

MEANING:

_____

_____

_____

_____

_____

_____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

Matthew 13:51-52 "Jesus said to them, 'Have you understood all these things?' They said to Him, 'Yes, Lord.' Then He said to them, 'Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.'"

TITLE: _____

THEME/PLOT:

_____

_____

FOCUS:

_____

_____

SUB-FOCUS:

_____

_____

METAPHOR:

_____

_____

MEANING:

_____

_____

_____

_____

_____

_____

_____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson

UNIT 9 COURSE EVALUATION

Student Name _____

1. Please rate the course as to its value and impact.

   Answer on a scale of 1 (lowest) to 10 (highest).

   1 2 3 4 5 6 7 8 9 10

2. Can you tell us how you heard about this class?

   TV Poster Friend Pastor E-letter

   Other _____

3. Is there any part of the course that needs more development?

   If so, please explain.

4. Did any topic receive too much emphasis?

   Yes, this topic: _____

5. Is there a topic that needs to be added to the course?

   Yes, this topic: _____

6. Are the reading assignments beneficial? Yes No

   Comments/Suggestions:

7. Are the activities relevant? Yes No

   Comments/Suggestions:

8. After taking this course, how much better do you understand the concept of dream interpretation? *(As in Question #1, answer on a scale of 1 to 10.)*

   1 2 3 4 5 6 7 8 9 10

9. Do you believe you will be able to better interpret your own dreams?

10. List and rate each instructor from 1 (lowest) to 10 (highest) on his or her ability to communicate the course content and overall effectiveness. Please rate each as an individual and do not compare them to one another or to anyone else.

	Name	**Communication Score**	**Effectiveness Score**
1.		1–2–3–4–5–6–7–8–9–10	1–2–3–4–5–6–7–8–9–10
2.		1–2–3–4–5–6–7–8–9–10	1–2–3–4–5–6–7–8–9–10
3.		1–2–3–4–5–6–7–8–9–10	1–2–3–4–5–6–7–8–9–10
4.		1–2–3–4–5–6–7–8–9–10	1–2–3–4–5–6–7–8–9–10

11. Do you have any constructive comments or suggestions for the instructors? State them after noting the instructor's name.

   Name: _____

   Name: _____

   Name: _____

   Name: _____

Institute for Spiritual Development
www.streamsministries.com | © 1998-2014 John Paul Jackson